LINGUISTIC USAGES IN THE GOSPEL OF LUKE

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Linguistic Usages in the Gospel of Luke

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The purpose of this study is to construct a linguistic tool, such as is not available today, for the study of Luke in three of its aspects. First, such a tool is needed for a study of the redactional theology of Luke. Second, it is needed before a final scholarly consensus can be obtained on a solution to the Synoptic Problem. Third, it is needed for a study of the question of whether Luke drew upon a written source or sources for any or all of the matter peculiar to his Gospel.

The linguistic studies that are available are either inadequate or unsuitable for the purposes mentioned above. They are based either on frequency of occurrences in Luke - thus making no distinction between source and composition; or, they are based on the changes which Luke makes in his supposedly primary source, Mark - ignoring the broader picture of the total occurrences of a phenomenon in Luke.

This study is written by one who, with an increasing number of scholars,believes that Matthew was the primary source of Luke. Using this hypothesis only as a atarting point to identify 'potential' usages, this study develops a methodology which enables it to identify linguistic usages which are, more or less, independent of any source hypothesis.

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This methodology is based on isolating passages which are compositional and on comparing the text of Luke with that of Matthew and Mark.

Using this method, a tool has been constructed for the study of Luke, which can be used by those who work under the Griesbachian hypothesis, by those who work under the two-document hypothesis and by those who choose to work without a hypothesis. About 192 linguistic usages of Luke and 90 linguistic usages of Luke's 'other source-material' have been identified. In addition, 85 general usages and 177 noteworthy phenomena have been enumerated.

I. INTRODUCTION

1.a. The intention of this study is to sketch a linguistic profile of the author of the book known as the Gospel according to Luke. A biographical profile seeks to bring out the striking characteristics of a personality. It lays out "a group of data representing quantitatively the extent to which an individual exhibits traits or abilities as determined by tests or ratings."[1] This linguistic profile seeks to lay out the linguistic traits of the author of the Gospel of Luke.

This is a 'linguistic' and not a 'literary' study. It does not, except where demanded by its needs or in passing, seek to enumerate those traits or abilities of the author which gives his writing the flavor of 'literature'. It simply studies the vocabular, grammatical and syntactical aspects of the language of the author and seeks to identify any significant collocations thereof. And, this is a study of the 'usages', of "the way in which words and phrases are actually used,"[2] without any necessary claims that the usages are distinctive of the author, in terms of his Synoptic, Biblical or Hellenistic contemporaries.

b. But, this study has been conceived of as a contribution to

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[1] Webster's Third International Dictionary, 1963, sub voce "profile."

[2] Ibid, sub voce "usage." The often used word 'characteristic' defined as 'distinctive of the character of' or 'essential nature of' seems unsuitable for the matter dealt with.

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the scholarly discussion on the Synoptic Gospels. Therefore attempts have been made - both through the selection of the data and through comparison with the texts of Matthew and Mark - to bring out the differences between the author and his Synoptic colleagues. Thus, the study does not include usages in which our author conforms to the usages of his Biblical and Hellenistic contemporaries.[1] The usages enumerated are either usages in which the author shows distinct preference for one of the more than one equally valid options available to him in contemporary linguistic usage, or usages which are sufficiently peculiar to him in comparison with the Gospels of Matthew and Mark, or usages which are unusual and which sometimes are in non-conformity with the linguistic usages of the author's time as we know them now.

2. The origin and motivation for this study lies in the need to construct a linguistic tool, such as is not available today, for the study of Luke in three of its aspects. First, a definitive list of the linguistic usages of the author of Luke is needed for a study of the redactional theology of Luke. The relentless pursuit of theological motifs without adequate linguistic controls, can lead to very subjective evaluations of the redactional theology of Luke. Second, a final scholarly consensus on a solution to the Synoptic Problem is still pending and is dependent on the production of lists of the linguistic usages of each of the Synoptic writers. If a linguistic usage

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[1] This, in any case, is readily available in the existing literature.

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of one of the Gospels appears in fragmentary form in another Gospel in a passage where there is evidence of literary interrelationship, that would give an indication of the direction of literary dependence. With this end in view, the Seminar on the Synoptic Problem of the Society for New Testament Studies, at its meeting at De Leeuwenhorst, Noordwijkerhout, The Netherlands, in August 1974, has called for the production of lists of literary usages of each Gospel.[1] Third, there is need for more study on the question of whether Luke drew upon a written source or sources for any or all of the matter peculair to his Gospel. A little more than a third of his Gospel consists of such matter. If Luke used one or two documents as sources for two-thirds of his Gospel, it is not entirely unlikely that he used another document or documents for the rest of his Gospel.[2] Scholars have suggested that the whole of the special material comes from one source,[3] that

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[1] This information is from Prof. W. R. Farmer, who was at that time Chairman of the Seminar.

[2] It may be noted that most of this matter occurs fairly together, in about six places in the Gospel, in Chapters 1-2, 4-5, 7, 10, 13-19 and 24.

[3] Walter Grundmann, *Das Evangelium nach Lukas*, 2nd rev. ed. of THKNT III (Berlin: Evangelische Verlagsanstalt, 1961); Karl H. Rengstoff, *Das Evangelium nach Lukas*, NTD III, 5th rev. ed. (Gottingen: Vandenhock & Ruprecht, 1949); Harald Sählin, *Der Messias und das Gottesvolk: Studien zur protolukanische Theologie*, ASNU XII (Uppsala: Almqvist & Wiksells, 1945); Adolf Schlatter, *Das Evangelium nach Lukas: Aus seinen Quellen erklärt*, 2nd ed. (Stuttgart: Calver Verlag, 1960); Tim Schramm, *Der Markus-stoff bei Lukas: eine literarkritische und redaktionsgeschichtliche Untersuchung*. SNTSMS 14 (Cambridge: The University Press, 1971); and Eduard Schweizer, "*Eine Hebraisierende Sonderquelle des Lukas*," TZ 6 (1950): 160-185.

Those who hold the proto-Luke hypothesis do not necessarily hold that any of the special material was taken from a written source. Thus, e.g., T. W. Manson, *The Sayings of Jesus*, (London: S.C.M. Press 1949) and IDB, *sub voce* "Luke, Gospel of," by Vincent Taylor. But there are there is a special passion narrative source,[1] that there is a special source for chapter 21,[2] that there is a special source for chapter 1 and 2,[3] and that there is a parable source.[4] If significant linguistic usages should occur only in part or parts of the matter peculiar to

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others who hold that proto-Luke was not writtten by the author of the Gospel - e.g., Joachim Jeremias, "Perikopen Umstellung bei Lukas," NTS 4 (1957-8) : 115-119 and et. al.

For many bibliographical details in this and other notes, I am indebted to W. G. Kümmel, Introduction to the New Testament, rev. ed., trans. Howard C. Kee (Nashville : Abingdon Press, 1975) and Heinz Schürmann, Das Lukas Evangelium, HTKNT III (Freiburg : Herder, 1969).

[1] Ernst Bammel, "Das Ende von Q" in Verborum Veritas : Festschrift für G. Stählin, ed. Otto Böcher and Klaus Haacker (Wuppertal : Theologischer Verlag Rolf Brockhaus, 1971); F. C. Burkitt, Gospel History and Its Transmission, 3rd ed. (Edinburgh : T.& T. Clark, 1911); A. M. Perry, The Source of Luke's Passion Narrative (Chicago : University Press, 1920); Friedrich Rehkopf, Die lukanische Sonderquelle : ihr Umfang und Sprachgebrauch, UNT 5 (Tubingen : Mohr, 1959); Gerhard Schneider, Studien zur lukanischen Darstellung der Passion, SANT 22 (Munich : Kösel Verlag, 1969); Heinz Schürmann, Quellenkritische Untersuchung des lukanischen Abendmahlsberichtes Lk 22:7-38, NTAbh XIX-XX Band, 3 vols. (Munster : Aschendorf, 1953-57); Frieder Schütz, Der leidende Christus, BWANT 9 (Stuttgart : W. Kohlhammar Verlag, 1969); Vincent Taylor, The Passion Narrative of St. Luke, ed. Owen E. Evans, SNTSMS 19 (Cambridge: The University Press, 1971-72); and, Paul Winter, "The Treatment of his Sources by the Third Evangelist in Luke XXI-XXIV," ST 8 (1954) : 138-172; idem, "On Luke and Lukan Sources," ZNW 47 (1956) : 217-242.

[2] Lloyd Gaston, "Sondergut und Markusstoff in Lk 21," TZ 16 (1960): 161-172; and, Paul Winter, ibid.

[3] Alan H. McNeile, Introduction to the Study of the New Testament, 2nd rev. ed. by C. S. C. Williams (Oxford : Clarendon Press, 1953); Alfred Plummer, The Gospel According to St. Luke, I.C.C. 29, 10th ed., (New York : Charles Scribner's Sons, 1914); Charles C. Torrey, The Four Gospels (New York : Harper & brothers, 1933); Philip Vielhauer, "Das Benedictus des Zacharias, Lk 1:69-79," ZTK 49 (1952) : 255-272; and, Paul Winter, "Some Observations on the Language in the Birth and Infancy Stories," NTS 1 (1954-55) : 111-121; idem, "The Main Literary Problem of the Lukan Infancy Story," ATR 40 (1958) : 257-264

[4] William R. Farmer, "Notes on a Literary and Form-Critical Study of Some of the Synoptic Materials Peculiar to Luke," NTS 8 (1961-62) : 301-316 (hereafter cited as Farmer, Notes).

Luke, then there would be a strong *prima facie* case for trying to identify 'other' documentary source or sources of Luke.

3. Of the available literature on the linguistic usages of the Gospel, two are most often quoted and may be considered to be standard works of reference on the subject. The two works are Hawkins' *Horae Synopticae*[1] and Cadbury's, *The Style and Literary Method of Luke*.[2] The two works also exemplify two different methodologies.[3]

a. Hawkins', *Horae Synopticae* deals with the linguistic usages of all three of the Synoptic Gospels. He writes: " I take as 'characteristic' the words and phrases which occur *at least four times in this Gospel*, and which either (a) *are not found at all in Matthew or Mark*, or (b) *are found in Luke at least twice as often as in Matthew and Mark together*."[4] This criterion is open to question because it makes no distinction between source and composition. Two examples will illustrate the difficulties.

i. Διδάσκω is not listed in Hawkins' tables as a Lukan usage.[1] A reference to a concordance and a synopsis will show that while the word occurs 14, 17 and 17 times in Matthew, Mark and Luke respectively, only one instance in Luke is directly paralleled in Mark (20:21). In 3 instances it is located in the matter peculiar to Luke.[2] In 3 instances Luke introduces the word into the text of Mark[3] and in one instance into the text of Q.[4] In the remaining 9 instances the word is located in passages which, on 'compositional'[5] grounds, may be attributed to the hand of the author of the Gospel.[6] Certainly διδάσκω would seem to be a linguistic usage of the author of Luke.

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[1] John C. Hawkins, *Horae Synopticae*, 2nd rev. ed. Oxford : The Clarendon Press, 1909), (hereafter cited as Hawkins).

[2] Henry J. Cadbury, *The Style and Literary Method of Luke*, HTS VI (Cambridge : Harvard University Press, 1920), (hereafter cited as Cadbury).

[3] Both of these works, as well as the works of Plummer, Harnack, Rehkopf and Schürmann, dealt with below, are written under the general presuppositions of the solution to the Synoptic problem commonly known as the two-document hypothesis. Rehkopf contributes also to the theory of proto-Luke.

These works are discussed here in terms of the presuppositions of the two-document hypothesis.

[4] Hawkins, p. 15.

ii. Δοξάζω τὸν θεόν is mentioned by Hawkins as a Lukan usage.[7] The phrase occurs 8 times in Luke. One of the occurrences is taken over from Mark (5:26), and one is patterned after that reference (5:25). It is introduced 2 times by Luke into the text of Mark (18:43; 23:47) and once it is located in a passage which, on compositional grounds, may be attributed to the hand of the author (2:20). The remaining 3 occurrences are located in the matter peculiar to Luke.[8]

It is clear that statistical analysis alone cannot be a sure guide to Lukan usage. Location of the occurrences is of decisive importance.

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[1] Hawkins, p. 17.

[2] 5:3; 13:10; 23:5.

[3] 6:6; 12:12; 20:21b.

[4] 13:26.

[5] On the meaning and import of this term see below pp. 17-20.

[6] These instances are, 4:15,31; 5:17; 11:1bis; 13:22; 19:47; 20:1; 21:37.

[7] Hawkins, p. 37.

[8] 7:16; 13:13; 17:15.

b. The title of Cadbury's work, *The Style and Literary Method of Luke*, is very misleading. Even the sub-title to Part II, "The Treatment of Sources in the Gospel," is not an accurate description of the contents of that work. Cadbury deals with the changes that Luke makes in the texts of Mark and Q, and nothing more. The following 3 examples illustrate the difficulties that arise out of using Cadbury's work to determine Luke's linguistic usages.

i. Cadbury states: "Forms of ἔρχομαι or its compounds frequently disappear in Luke's reproduction of his sources."[1] This comes under the general heading of Luke's preference in verbs. Let us consider ἔρχομαι and 3 of its compounds.

α. Ἔρχομαι, as Cadbury points out,[2] is replaced by Luke in 17 instances from Mark and in 2 instances from Q. Cadbury does not mention, however, that it is taken over 21 times from Mark and 14 times from Q. It is located another 39 times in the matter peculiar to Luke. It is added by Luke to the text of Mark 5 times,[3] to the text of Q 8 times[4] and it is located 6 times in passages which, on compositional grounds, may be attributed to the hand of the author.[5]

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[1] Cadbury, p. 177.

[2] Cadbury, p. 178.

[3] 3:3; 21:6; 22:7,18;23:33.

[4] 6:47; 7:7,20; 14:26,27; 19:13,18,20.

[5] 4:42; 5:17; 6:18; 9:56; 10:1; 18:18.

β. Ἀπέρχομαι, as Cadbury points out,[1] is replaced by Luke in 4 instances from the text of Mark. But, it is taken over from Mark 5 times, from Q 2 times. It is located 6 times in the matter peculiar to Luke. It is added by Luke to the text of Mark 4 times,[2] to the text of Q 2 times[3] and it is found once in a passage which, on compositional grounds, may be attributed to the hand of the author.[4]

γ. Εἰσέρχομαι, which Cadbury does not deal with, is taken over from Mark 12 times, from Q 9 times and is located 17 times in the matter peculiar to Luke. It is added by Luke to the text of Mark 6 times,[5] to the text of Q once[6] and it is found 4 times in passages which, on compositional grounds, may be attributed to the hand of the author.[7]

δ. Διέρχομαι, which Cadbury does not deal with either, is taken over from Mark 2 times, from Q once, (which are all its occurrences in Mark and Q), and it is located 4 times in the matter peculiar to Luke. It is added to the text of Mark once[8] and is found 3 times in passages which, on compositional grounds, may be attributed to the author's hand.[9]

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[1] Cadbury, p. 177.

[2] 5:14,25; 17:23; 22:13.

[3] 7:24; 9:60.

[4] 8:39b.

[5] 8:30,41,51; 9:34,46; 22:40.

[6] 10:8.

[7] 7:1; 11:37; 19:1; 22:3.

[8] 9:6.

[9] 5:15; 17:11; 18:1.

ii. Cadbury gives 4 examples of "cases where Luke avoids ἔμπροσθεν,"[1] two cases from Mark, (which are all its occurrences in Mark), and two from Q. However, in 4 instances Luke does take over the word from Q and in 3 instances the word is located in the matter peculiar to Luke. And, it is added by Luke once to the text of Mark[2] and is found once in a passage which, on compositional grounds, may be attributed to the hand of the author.[3]

iii. Cadbury states that Luke "prefers πρός with the accusative to the simple dative with verbs of speaking, so that εἶπεν πρός is a distinct feature of his style in the parts of his work which are derived from Mark as well as elsewhere."[4] Εἶπεν πρός is, of course, a distinct feature of Luke's style in as much as the expression does not occur in Matthew or Mark. But it by no means follows, either that the presence of εἶπεν πρός indicates the presence of the Lukan hand or that the presence of εἶπεν + the dative indicates the presence of a source.

Εἶπεν πρός occurs 75 times in Luke. It is located 32 times in the matter peculiar to Luke. It replaces a dative in Mark 18 times, and a dative in Q 2 times. It is introduced into the text of Mark 4 times and of Q once. It is found 18 times in passages which, on compositional grounds, may be attributed to the hand of the author.

Εἶπεν + the dative occurs 101 times in Luke. 21 times it is taken over from the text of Mark, 12 times from the text of Q and 48 times it is located in the matter peculiar to Luke. It is dropped from the text of Mark 13 times and from the text of Q 3 times. But, 9 times it is introduced into the text of Mark and 3 times into the text of Q. It is found 7 times in passages which, on compositional grounds, may be attributed to the hand of the author.[1]

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[1] Cadbury, p. 204.

[2] 5:19.

[3] 19:27.

[4] Cadbury, p. 202.

It is clear that the method of noting down the changes that Luke makes in Mark and Q does not yield a true picture of Lukan linguistic usages. The whole of the text of Luke needs to be studied.[2]

4. There are two recent works whose methods are worth noting.

a. Rehkopf's *Die lukanische Sonderquelle*[3] is an attempt at establishing a non-Markan passion narrative source for Luke, through the linguistic examination of Luke 22:21-23 and 22:47-53. However, in doing so, he seeks to establish a list of pre-Lukan linguistic usages found in the whole of the Gospel. He proposes five methodological criteria.[1] He characterises as pre-Lukan usages (i) those words seldom or never used by Luke independently; (ii) those words frequently or always replaced by Luke in the text of Mark; (iii) those words or phrases which may be contrasted with synonymous or similar Lukan expressions; (iv) those words relatively frequent in the non-Markan sections; and, (v) those words seldom or never found in Acts.

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[1] For detailed treatments see below Ch. IV, 12.

[2] There are two other works, not directly on the subject, which are used frequently as works of reference on linguistic usage.

Alfred Plummer, *The Gospel According to St. Luke*, I.C.C. 29 10th ed. (New York : Charles Scribner's Sons, 1914), (hereafter cited as Plummer), is a veritable mine of information. In the introduction and throughout the commentary, he points out expressions which are 'frequent' or 'common' in Luke (p. lx), or 'characteristic' of Luke (p. 157). He does usually take into consideration all the occurrences. But his expressions of opinion are based on frequency of occurrences, and on some comparisons with Matthew and Mark (p. 135 ἐξέρχομαι ἀπό; p. 157 παραχρῆμα). He makes no distinction between source and composition.

Adolf von Harnack, *New Testament Studies II : The Sayings of Jesus*, trans. J. R. Wilkinson, (New York : G. P. Putnam's Sons, 1908), (hereafter cited as Harnack), is an attempt at establishing the text of Q by means of eliminating the linguistic usages of Matthew and Luke. His method is also based on frequency of occurrences.

[3] Friedrich Rehkopf, *Die lukanische Sonderquelle : ihr Umfang und Sprachgebrauch*, UNT 5 (Tubingen : Mohr, 1959), (hereafter cited as Rehkopf.

The second criterion may be tentatively accepted, since it is an improvement over Cadbury's method of ignoring the instances where Luke takes over Mark or Q,[2] and the fifth may be accepted with some reservations.[3] The fourth criterion cannot be accepted because it makes no distinctions between source and composition. But, it is the first and the third criteria which raise the really vital question: How does one decide that a word is seldom or never used independently by Luke, or that an expression is Lukan? One example will suffice to bring out the ad hoc nature of Rehkopf's treatment of this important question.

Πλήν occuring 14 times in Luke (Matthew 3 times, Mark once, Acts

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[1] Rehkopf, pp. 9,96.

[2] But, as a consequence we would have to say that Luke shows far greater fidelity to his 'other' source than he does to Mark.

[3] The reservations are two - the content of Acts is substantially different from that of the Gospel; and, the source, if any, of Acts may have originated differently and in a different milieu.

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4 times) is characterised by Rehkopf as pre-Lukan.[1] Rehkopf suggests that in only one instance, at Luke 12:31, is πλήν introduced by Luke into Q material. This involves the implied assertion that Luke 6:27-36 is not parallel to Matthew 5:38-48, that Luke 10:1-2 is neither a Lukan free composition nor a Lukan composition based on Q, that Luke 19:11-27 is not parallel to Matthew 25:14-30 and that the interpretive comment at Luke 11:41 cannot have come from the hands of Luke. For, in all those passages πλήν is found in Luke but not in Matthew.[2] It may be that Rehkopf is right, but none of these assertions are by any means universally accepted as self-evident even under the pre- suppositions of the proto-Luke hypothesis. If Rehkopf is not right, we have five clear instances where Luke introduces the word into the text of his Gospel.

It seems clear that for any consistent interpretation of the data one should, at the very outset, decide which are to be considered as sections having parallels in the other Gospels, which are sections that constitute peculiar matter, which are sections about which no firm conclusions are possible and which sections, if any, are likely to have come from the hand of the author.

b. Schürmann's works are monumental - his Quellenkritische...[3]

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[1] Rehkopf, pp. 9-10, 96.

[2] One could argue, of course, that πλήν has been dropped by Matthew from Q. Rehkopf, however, does not do this.

[3] Heinz Schürmann, *Quellenkritische Untersuchung des lukanischen Abendmahlsberichtes* Lk 22:7-38 I *Teil* : *Der Paschamahlsbericht* Lk 22:(7-14) 15-18, NTAbh *Band XIX*, *Heft* 5 (Munster : Aschendorff, 1953); II *Teil* : *Der Einsetzungsbericht* Lk 22:19-20, NTAbh *Band XX*, *Heft* 4

is a work in three parts of 436 pages and 1465 footnotes; and, his commentary on Luke 1:1-9:50[1] is a work of 590 pages and atleast 3880 footnotes. His examination of words and phrases is very much more exhaustive than that of either Cadbury or Hawkins. His *Quellenkritische* ... is an attempt at analysing Luke 22:7-38 into parts derived from Mark and parts derived from another pre-Lukan source, on the grounds of vocabulary, constructions and style. He divides the Lukan references into five categories - same as Mark, different from Mark, same as parallel in Matthew, different from the parallel in Matthew and belonging to the Lukan *Sondergut*. But, his conclusions do not always seem to be derived directly from the evidence that he lays out, and one suspects that he is influenced by other considerations, explicit and implicit.[2] Two examples will illustrate the problem.

i. Schürmann points out, with respect to the word πλήν,[3] that, leaving out the instances in the passion narrative, there are 10 instances of πλήν in Luke. Once it occurs under the category 'same as Matthew', 4 times under the category 'different from Matthew'

(Munster : Aschendorff, 1955); and, *III Teil* : *Jesu Abschiedsrede* Lk 22:21-38, NTAbh Band *XX*, *Heft* 5 (Munster : Aschendorff, 1957). These works are hereafter cited as Schürmann I, II & III respectively.

[1] Heinz Schürmann, *Das Lukasevangelium* : *Erster Teil* - *Kommentar zu kap*. 1,1-9,5, HTKNT III (Freiberg : Herder, 1969), (hereafter cited as Schürmann, *Comm*).

[2] It must be pointed out that Schürmann's work is not directly pointed towards establishing the linguistic usages of Luke. It is only a part of his concern. But in so far as he is quoted as an authority on linguistic usages of Luke, it is necessary to comment on Schürmann. These comments are not intended as a review of Schürmann's works.

[3] Schürmann III, p. 6f.

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and 5 times in the Sondergut. From this, how can one conclude, as he does, that it is not likely that Luke introduced πλήν into the passion narrative? One can certainly say that some of the other sources of Luke used πλήν, and that if Luke was using another source here it might have had πλήν. But one cannot say that πλήν is non-Lukan.

ii. Schürmann's treatment of εἶπεν πρός and εἶπεν + the dative is found in two different places.[1] Schürmann points out that εἶπεν πρός is introduced 26 times into the text of Mark, occurs 13 times in the category 'different from Matthew' and is found 32 times in the Lukan Sondergut. Εἶπεν + the dative is taken over from Mark 14 times, is found 11 times under the category 'same as Matthew' and is found 42 times in the Lukan Sondergut. It is introduced 4 times into the text of Mark and is found 4 times under the category 'different from Matthew'.[2] It is clear that Luke has no objection to taking over εἶπεν + the dative or even to introducing it into the text of his sources. And, in so far as he uses εἶπεν πρός he surely would take it over also if he finds it in a source. How then can one say, as Schürmann does, that in Luke 22:15, Luke has replaced the αὐτοῖς of a source with πρός + the accusative?

It seems clear, that while linguistic usages are not the only means of establishing the distinction between source and redaction, in so far as it can be of decisive significance, that there are advantages to doing the linguistic work first,and independently of other considerations.

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[1] Schürmann I, p. 4f; I, p. 89.

[2] The problem of classification of passages, pointed out in the treatment of Rehkopf, still persists. Schürmann himself admits that 10:28 and 19:32 need not be thought as taken over from Mark. He assigns 11:2 and 14:15 to the Lukan Sondergut. 9:12 is a very arguable case. Schürmann does not mention the occurrences at 4:3 (second), 8:56; 17:5,37 and 20:2. Thus the total that could possibly be traced

5.a. This study will differ from the studies referred to above in two significant ways. First, all the studies that we have considered so far are based on some variant or other of the solution to the Synoptic problem commonly known as the two-document hypothesis. This study has started with the solution commonly known as the Griesbach hypothesis, that Luke knew and used Matthew and that Mark knew and used both Matthew and Luke. This writer believes that this solution is the solution most consistent with the evidence that is available at present.[1]

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to the Lukan hand is 18.

[1] It should be noted that a need has been expressed, in various ways, for redactional studies based on this hypothesis. Fitzmyer, an adherent of the two-document hypothesis, writes about that hypothesis: "As for *Redaktionsgeschichte*, this method of Gospel study could theoretically be carried out on the basis of another theory of Synoptic relationships. But it has not really been done. Until it is, the *Brauchbarkeit* argument is a valuable, but extrinsic, criterion for judging the worth of the hypothesis." [J. A. Fitzmyer 'The Priority of Mark and the Q source in Luke', in *Jesus and Man's Hope*, ed. D. G. Buttrick, Perspective I, 2 vols. (Pittsburg : Pittsburg Theological Seminary,1970), 1 : 133-4]. J. M. Robinson, also an adherent of the two-document hypothesis, writes:"In a generation in which the Synoptic problem has been largely dormant, the success of *Redaktionsgeschichte* in clarifying the theologies of Matthew and Luke on the assumption of dependence on Mark is perhaps the most important new argument for Marcan priority ..." [J. M. Robinson, "On the *Gattung* of Mark (and John)," *idem* 1:101-2]. Dungan, an adherent of the Griesbachian hypothesis writes, "There is not to my knowledge, any careful discussion of Luke-Acts along Griesbachian terms in the modern literature on Luke." (D. L. Dungan, "Mark - The Abridgement of Matthew and Luke," *idem* 1:90). Fuller sums up the situation elsewhere: "One hopes that Farmer will ... also undertake an analysis of Luke's supposed redaction of Matthew ..." [R. H. Fuller, "The Synoptic Problem : After Ten Years," *Perkins Journal* 28 (Winter 1975) : 65].

It is hoped that this study will facilitate such work. But, the

b. There is little doubt that, as far as the Synoptic problem is concerned, international scholarship has reached a point of pluralism. In this state of pluralism,the reasons for starting with a hypothesis, in a study such as this, are two-fold. First, given the extent of the document that we have and the extent of the sources used therein, the use of a source hypothesis helps to isolate usages which are potentially from the hand of the author. The Gospels have been compared to beads on a string;[1] quite simply the string is relatively thin and it helps to have as much of the string as possible in order to determine its character. Second, it may be questioned whether it is possible for a person who holds a hypothesis, and it is very difficult if not impossible for one working in the area of synoptic studies not to hold one, not to be influenced by it in conscious and sub-conscious ways. This influence can intrude both at the point of selection of the data and at the point of interpreting it. Objectivity is better safeguarded when the influence is recognised and is consciously eliminated as far as possible. A methodology needs to be devised in which the bias, arising out of the use of a source hypothesis to identify 'potential' usages, will be minimised.

6. This methodology constitutes the second significant difference between this study and its predecessors. A comparative study of Luke with its main source of Matthew has been combined with a linear study of Luke.

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scope of this study is intended to go beyond this also.

[1] I am indebted for this anology to Prof. O. L. Cope.

a. First, the whole of the text of Luke was studied with a view to identifying those passages which are most likely to have come from the hand of the author of Luke. These 'compositional' passages were identified on the basis of the common scholarly understanding concerning the process through which the written gospel emanated from out of the life and ministry of Jesus. These passages include: (i) passages, like 4:37, which provide condensed and sometimes recurring summaries of some general features of Jesus' person, life and ministry and of the effects of that person, life and ministry upon people; (ii) passages, like 4:14-15, which facilitate transition from one section of the Gospel to another; (iii) passages, like 3:15-16a, which are of the nature of interpretive or reflective comments on the accompanying material, except those which occur in the matter peculiar to Luke; (iv) passages, like 6:17-20a, which provide introductions or generalised conclusions to collations of narrative or sayings material; and, (v) passages, like 8:1-3, whose purpose is to lay the groundwork for events to be related later in the Gospel.[1] This sort of delineation does not guarantee that the passages are from the hand of the author, but it gives it a very high degree of probability.[2] These passages were separated through a linear study of the text of Luke and therefore there may be linguistic overlaps between some of these passages and passages in Matthew and/or Mark. Such passages - for which the siglum "C", (i.e., Compositional) is used in the study - are:

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[1] For this delineation I am much indebted to a paper presented to the Southwest Seminar on the Gospel Studies, by W. O. Walker Jr., entitled: "A Method for Identifying Redactional passages in Matthew on Functional and Linguistic Grounds," and to the subsequent discussions of the Seminar. The presuppositions of that paper and the methodology prescribed there, however, are different. A modified form of that paper has since been published in CBQ 39 (January 1977) : 76-93.

[2] It is to be expected, of course, that there will be some difference of opinion among scholars regarding the classification of some of the individual passages, in this and in subsequent lists.

> 1:1-4; 3:15-16a; 4:14-15,31-32,37,40-44; 5:15-16,26;
> 6:8,11,17-20a; 7:17,21,29-30; 8:1-3,19b,29,39b,56b;
> 9:9b-10a,31,36b,43b-45,51; 10:28; 11:53-12:1; 12:41;
> 13:17,22; 18:31-34; 19:11,25,47-48; 20:19b,26a,40;
> 21:37-38; 22:3; 23:48-49,54-56; 24:10-11,52-53.

Of these passages, it should be noted that 4:31-32; 5:26; 6:17; 7:29-30; 9:44b; 12:1b; 18:31-34 and 20:19b have varying degrees of linguistic similarities to passages in Matthew and 4:31-32,41-42,44; 5:26; 6:8,17; 8:29b,39b,56; 9:44b-45; 12:1b; 18:31-34; 19:47-48 and 20:19b have varying degrees of linguistic similarities to passages in Mark.

b. The whole of the text of Luke was studied again, but now in comparison with the text of Matthew, and the pericopae which have parallels in Matthew were separated out for further consideration.[1]

i. These pericopae were studied and those passages which indicate time, place or circumstances, which are not intrinsic to the accompanying material and which constitute Lukan introductions etc., to matter which is essentially taken over from Matthew (or Mark) were marked out. These passages were separated through a linear study of each pericope and therefore there may be some linguistic overlaps between some of these passages and passages in Matthew and/or Mark. These passages - for which the siglum 'Cp',(i.e., Compositional parallel), is used in the study- are the following:

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[1] The reader working under the two-document hypothesis should note that, in addition, 4:33-36, 9:49-50 and 21:1-4 also have parallels in Mark.

3:1-2,7a,18; 4:1-2,13,38a; 5:12a,17,36a; 6:12,27a,39a; 7:1,18; 8:4,40; 9:18a,28a,37,56-57a; 10:1,23a; 11:1-2a, 29a,37-38,45; 12:22a; 13:23; 14:25; 17:1a,5; 18:35a,43b; 19:28; 20:1,9a,20; 21:29a; 22:1-2,23-24 and 23:50-51.

Of these passages, it should be noted that 4:1-2; 8:4; 9:28a; 18:35a; 19:28; 20;9a and 23:50-51 have varying degrees of linguistic similarities to passages in Matthew and 4:38a; 8:4,40; 9:28a; 18:35a; 19:28; 20:9a; 22:1-2 and 23:50-51 have varying degrees of linguistic similarities to passages in Mark.

ii. Second, those passages in Luke, a sentence or longer, which are only in Luke but which are surrounded by material which has parallels in Matthew (or Mark) were marked out. These are narrative or sayings material, which are not of the nature of reflective or interpretative comments, which are integrally related to the rest of the passage or which cannot be thought of as independent sense units, and which are elaborations of some aspect of the text of the source. It is well within the bounds of probability that these are from the hand of the author, though it is always possible that a source has been used. These passages were separated through a study of the text of Luke in comparison with the text of Matthew and therefore there may be linguistic overlaps between some of these passages and passages in Mark. The passages - for which the siglum 'C*' (i.e., tentatively compositional) is used in the study - are the following:

5:18b-19,39; 6:33-34,37b-38a; 7:4-5; 8:30-31,35b-37a,38-39a,

45-47,49-50; 9:8,32-33a,61-62; 10:16; 11:12,21-22,36,41;
12:32-33a,47-48,57; 17:22,32; 19:14,27,33-34,39-40; 20:12,
34-35a; 21:18,20,21b-22,24,25b-26a,28; 22:12,15-17,27-30a,
31-32,48-49,51,68 and 23:2,4,19.

Of these passages, it should be noted that 5:18b-19; 8:30-31, 35b-37a,38-39a,45-47,49,50; 9:8; 19:33-34; 20:12 and 22:12 have varying degrees of linguistic similarities to passages in Mark.

c. Next those pericopae in Luke which have no parallels in Matthew were separated out.[1]

i. Out of these, those passages which indicate time, place or circumstance which are not intrinsic to the accompanying material and which could possibly constitute Lukan introductions etc., to this material were marked out, through a linear study of each pericope. Since we have no means of comparing these passages with their sources, we are less certain than in the case of 'Cp' passages, that these passages are from the hand of the author. These passages - for which the siglum 'Cnp', (i.e., Compositional non-parallel), is used in the study - are the following:

1:65-66,80; 2:2-3,4b,7c,18-20,23,33,40,47,50,52; 3:23a;
4:16a; 5:1a; 7:11; 10:29,38a; 11:27a; 12:16a,54a;13:6a,
31a; 14:6,15; 15:1-2; 16:1a,14; 17:11; 18:1,8b-9; 19:1,
41 and 23:12.

ii. The following were designated passages which have no parallels in Matthew. It has been noted that, of these, 4:33-36, 9:49-50 and 21:1-4 do have parallels in Mark. As contrasted with the 'C*' passages, these are narratives or sayings material which are independent sense-units. The reflective and interpretative comments found within this material are, for the present, not separated out. The presumption here is that, unless otherwise proved, the probabilities are that Luke is using a source. These passages - for which the siglum 'np', (non-parallel), is used in the study - are the following:

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[1] It should be noted that of these passages, 4:33-36; 9:49-50 and 21:1-4 do have parallels in Mark. Accordingly, these passages have been treated in the study as sections having no parallels in Matthew, but having parallels in Mark.

> 1:5-64,67-69; 2:1,4a,5-7b,8-17,21-22,24-32,34-39,41-46, 48-49,51; 3:5-6,10-14,23b-38; 4:16b-30,33-36; 5:1b-11; 6:24-26; 7:12-16,36-50,52-55; 10:17-20,30-37,38b-42; 11: 5-8,27b-28; 12:13-15,16b-21,35-38,49-53,54b-56; 13:1-5, 6b-16,31b-33; 14:1-5,7-14,16-24,28-33; 15:3-32; 16:1b-12, 15,19-31; 17:7-10,12-21,28-29; 18:2-8a,10-14; 19:2-10,42-44; 21:1-4,34-36; 22:35-38,(43-44); 23:5-11,13-16,27-31, 39-43 and 24:6-8,13-51.

It is interesting to compare this list with the list of passages peculiar to Luke given by Streeter.[1] Apart from the passages that have been assigned to C, Cp, C* and Cnp categories, and a few 'parts' of verses, 9:43, 21:19 and 23:18 have been omitted from Streeter's list because they seem to be integral parts of the respective narratives. 13:25-27 and 19:11-27 are omitted because though there are striking divergences there are also not inconsiderable linguistic similarities to Matthew. 15:3-6 has been included on the basis of the grounds laid out by Farmer.[2] 22:70 and 23:36 have been omitted because there are linguistic similarities and little difference in context or content.

To Streeter's list have been added 4:16-30, 5:1-11 and 7:36-39 which Streeter also adds to his list elsewhere.[1] 12:51,53 have been added because the linguistic similarities with their parallels are minimal and there is a divergence in content. 18:13b-14 has been added because these verses complete the pericope in which they stand.

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[1] B. H. Streeter, The Four Gospels, 4th rev. ed. (London: MacMillan, 1930): 198.

[2] Farmer, Notes, p. 301-305.

7.a. In addition to the sigla indicated above, two other sigla are used in the study to indicate the location of the references. The sigla '=' and 'd' pertain to matter which has parallels in Matthew and/or Mark. '=' means 'same as' and 'd' means 'differing from'. These sigla apply only to the usages under discussion and not to any of the surrounding material. 'd' includes cases where a few words are found only in the text of Luke where otherwise there are parallels in the text of Matthew and/or Mark. Where the 'differing' usages in Matthew and/or Mark are specially interesting, those usages are given, in place of the siglum 'd'.

b. Attempts have been made to present the evidence in such a way that the study will be useful both to the reader working under the Griesbach hypothesis and the reader working under the two-document hypothesis. But, the reader operating under the two-document hypothesis will find no references to the conjectured source "Q". Where a phenomenon occurs in the so-called triple tradition, its relationship to both Matthew and Mark are given by means of the sigla. If a phenomenon occurs in only one of the other Gospels, the relationship to that Gospel has been given. In arriving at conclusions Matthew has been considered to be the source of Luke. But, a reader working under the two-document hypothesis has been provided with much of the means with which he can check the status of the phenomenon with respect to his hypothesis.[1] In any case, since the main emphasis is placed on 'compositional' passages, which remain more or less the same whatever the hypothesis, there cannot be many cases where the hypothesis could have influenced the results. In stating conclusions, words indicating different gradations of probability have been used; and, the reader working under the two-document hypothesis should check carefully those categories which are indicated as less probable.

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[1] Ibid., pp. 209, 214 and 210 respectively.

8.A. In stating conclusions, the following expressions have been used : 'certain', 'probable' and 'likely'.[2] These are used as technical phrases indicating probability, in descending order of certainity. In some cases, no opinions have been expressed. These phenomena have been included either because they seemed noteworthy though not occurring in sufficient numbers as to be designated linguistic usages, or because the evidence has not been susceptible of interpretation in an unilinear direction.

B. The choice of the appropriate expression for a phenomenon is made on the basis of a synthetic judgement that defies precise definition and reduction to a set of rules.[3] In general, seven factors

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[1] What this means and what this does not mean will become clear in due course.

[2] In some cases further refinements have been introduced, by the use of auxiliary verbs.

[3] It is expected that most scholars will agree with most of the judgements. There can, of course, be some differences of opinion on a matter such as this.

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have been kept in mind.

a. First, the purpose of the study, to produce a list of the linguistic usages of Luke which is more or less independent of a source theory, has been kept in mind. This means that the location of the occurrences has been of decisive importance.

i. Primary importance has been given, in the evaluating process, to occurrences in the following types of passages.

α. The occurrences of a phenomenon in compositional passages, which are the same under any source hypothesis - i.e., the siglum 'C' passages (pp. 17-18);

β. The occurrences of a phenomenon in Lukan introductions etc., to pericopae which are essentially parts either of the triple tradition or the double tradition, which are more or less the same under any source hypothesis - i.e., the siglum 'Cp' passages (pp. 18-19);

γ. The occurrences of a phenomenon in the text of Luke which is the result of the alteration that Luke makes in the matter which is part of the triple tradition and which are seen to be differences both from the text of Matthew and from the text of Mark - i.e., the siglum 'dMt,dMk' passages;

δ. The occurrences of a phenomenon in the text of Luke which is the result of the alteration that Luke makes in the matter which has no parallels in Mark and which are seen to be differences from the text of Matthew - i.e., the siglum 'dMt' passages; and,

ε. The occurrences of a phenomenon in the text of Luke which is the result of the alterations that Luke makes in matter which is essentially part of the triple tradition but which are seen to be differences from the text of Matthew only - i.e., the siglum 'dMt,=Mk' passages. These occurrences will not have primary significance to those working under the two-document hypothesis. Therefore, where these occurrences have played a part in the evaluating process - and, such instances are few - attention has been drawn to the fact, by placing an asterisk (*) after the evaluating sentence.[1]

ii. Secondary importance is given, in the evaluating process, to the occurrences located in the following types of passages.

α. The occurrences of a phenomenon in introductions etc., in pericopae contained in the matter peculiar to Luke and which have been designated as possibly from the hand of Luke - i.e., the siglum 'Cnp' passages (pp. 20-21); and,

β. The occurrences of a phenomenon in passages which are elaborations of some aspect of the text of Matthew (or Mark) - i.e., the siglum 'C*' passages (pp. 19-20).

iii. Supportive importance is given, in the evaluating process, to the occurrences taken over from Matthew (and/or Mark) - i.e., the siglum '=Mt,=Mk'; '=Mt,dMk' or '=Mt' passages.[2]

The mere taking over of a number of occurrences of a usage from his source cannot be indicative of the usages of an author.[1] But, if he does take the usage over a number of times but changes it a few times; or, if he does change it a number of times and takes it over a few times, then this has been treated as evidence which needs to be interpreted.

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[1] The reader working under the two-document hypothesis will need to give similar importance to the alterations that Luke makes in the matter which is essentially part of the triple tradition but which are seen to be differences from the text of Mark only - i.e., the siglum '=Mt,dMk' passages. As has been noted before, there are 3 passages in Luke which have parallels in Mark but not in Matthew. The reader working under the two-document hypothesis should pay attention here to the 'npMt,dMk' passages also.

[2] The reader working under the two-document hypothesis should pay attention here to the 'dMt,=Mk' and 'npMt,=Mk' passages also.

iv. There are two other patterns of occurrences to which some attention needs to be paid.

α. Under a particular usage there may be one occurrence or one group of occurrences which may contradict the general direction of the other occurrences. In evaluating such phenomena, attention has been given to the nature of the pericope in which that one occurrence is located.

β. Under a particular usage there may be two groups of references which seem to run in contradictory directions.

Thus, for example, in Ch. III, 15, οὕτως is taken over from Matthew 8 times and it is found in the matter peculiar to Luke 11 times. It is introduced into the text of the triple tradition 2 times. But, Luke replaces the word 4 times, with another expression, from the text of Matthew, in matter which is part of the double tradition; and, it is omitted once by Luke (and Mark), from matter which is part of the triple tradition.

The matter cannot be decided simply by means of ratios and proportions; and, any expression of opinion has to be tentative and cautious.

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[1] Cf. Cadbury, p. 76.

b. Second, some importance has been given to the omissions and alterations, by Luke, of the occurrences of a phenomenon in the text of Matthew.[1] The importance of this kind of evidence is to be seen in its relationship to the total number of occurrences in Luke and to the types of passages in which those occurrences are located.

c. The third factor is the 'frequency' of occurrences of a phenomenon. A phenomenon had to occur a 'reasonable' number of times in passages which have been described above as of primary importance. In general a phenomenon had to occur 5 times in such passages to be described as a 'certain' usage of Luke, 4 times to be described as a 'probable' usage of Luke and 3 times to be described as a 'likely' usage of Luke. But, there can be no absolute use of numbers. Occurrences in passages of secondary and supportive importance (8.B.a.ii & iii above), omissions from or alterations of the text of the source (8.B.b. above), the nature of the pericopae in which some of the occurrences are located (8.B.a.iv. above), and the factors of distribution (8.B.d. below), distinctiveness (8.B.e. below), interlacing (8.B.f. below) and the evidence of the book of Acts (8.B.g. below) all need to play a part in the choice of the appropriate expression. Where these factors have played a significant part, the matter has been so noted.

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[1] The reader working under the two-document hypothesis must note that similar evidence in terms of Mark is not summarised in this study. If a phenomenon occurs only in Mark, in matter which is part of the triple tradition, the alterations that Luke makes are not noted.

Except in a few cases, such omissions or alterations from the source do not play a decisive part in the evaluation of usages.

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d. Fourth is the factor of the 'distribution' of a phenomenon. In addition to occurring with reasonable frequency, the phenomenon had to be distributed in different sections and/or in different types of sections of the Gospels. A phenomenon which is localised in one section of the Gospel is as likely to have been taken over from a source as it is to have come from the hand of the author.

e. The fifth factor is the 'distinctiveness' of a phenomenon. If a phenomenon is somewhat uncommon with respect either to Biblical greek or Hellenistic greek, then this has been taken into consideration.

f. Sixth, some weight has been given to the 'interlacing' of the different phenomena. If a phenomenon is located among what seem to be other Lukan linguistic usages, then the probability of it being Lukan is increased. Sufficient care has to be taken, of course, to see that the argument here does not become circular.

g. Seventh, the evidence of the book of Acts has always been considered. However, in the evaluating process, the evidence has been used only where it is overwhelming or unusual in one respect or the other, since as yet, no distinction can be made between source and composition in the book of Acts.[1]

C.a. In some instances, the pattern of occurrences of the phenomena are such that they may be described as linguistic usages of the source or sources of the matter peculiar to Luke. Without prejudice to the question of whether Luke used one or more than one source in composing those parts of the Gospel peculiar to him, these usages are described as linguistic usages of Luke's 'other source- material'. Subject to the criteria of 'frequency', 'distinctiveness', 'interlacing' and the 'evidence of the book of Acts', as they have been detailed above, these phenomena have been described as 'certain', 'probable' or 'likely' linguistic usages of Luke's 'other source-material'.

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[1] Haenchen, for example, states bluntly: "No sources can be discerned in Acts by stylistic criteria." - Ernst Haenchen, The Acts of the Apostles, trans. from 14th ed., rev. by R. McWilson (Philadelphia: Westminister Press, 1971).

b. In general, these phenomena fall under 5 categories.

i. There are phenomena which occur a number of times only in the matter peculiar to Luke - i.e., the occurrences are all in the siglum 'np' passages. These phenomena may obviously be described as the linguistic usages of Luke's 'other source-material'.

ii. There are phenomena which occur a number of times in the matter peculiar to Luke - i.e., in the siglum 'np' passages, but which also occur under the category 'taken over from Matthew' - i.e., in the siglum '=Mt,=Mk', '=Mt,dMk' or '=Mt' passages.[1] These phenomena too may be described as linguistic usages of Luke's 'other source-material'.[2]

iii. There are phenomena which occur a number of times in the matter peculiar to Luke - i.e., in the siglum 'np' passages, (or, as in ii above, in 'np' and '=Mt' passages), but there may be one occurrence or one group of occurrences which seem to be from the hand of the author.[1] In such instances attention has been given to the type of passage in which that one occurrence or one group of occurrences are located and the nature of the pericope in which the passage stands. In addition, if there are also sufficient instances in which the phenomenon has been omitted or altered by Luke from the text of Matthew,[2] then, the case for describing these as linguistic usages of Luke's 'other source-material' is strengthened.

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[1] See p. 25, n.2.

[2] They may also be linguistic usages of Matthew (or Mark) or linguistic usages of the source or sources of Matthew (or Mark).

iv. There are phenomena which occur a number of times in the matter peculiar to Luke, but which are also introduced, in a few instances, by Luke into the text of Matthew.[3] These usages could have certainly stood in Luke's 'other source-material'; but, they could also have been introduced into it by Luke. The matter cannot be decided simply by ratios and proportions and any expression of opinion has to be cautious and tentative.

v. There are a number of instances in which the location of occurrences is such that they may be described as linguistic usages both of Luke and of Luke's 'other source-material'. Such instances are listed. But, their usefulness is limited.

D. It may be noted that this study also includes some non-usages - i.e., phenomena which have been considered linguistic usages by other scholars, but for which this study cannot find sufficient

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[1] Such instances would normally be located in passages of the type described as of primary importance in 8.B.a.i. above.

[2] i.e., from matter which is part of the triple tradition or from matter which is part of the tradition which has no parallel in Mark.

[3] i.e., into matter which is part of the triple tradition or into matter which is part of the tradition which has no parallel in Mark.

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evidence.

9.a. This study is based on examining each instance of every word that occurs in the Gospel of Luke. The data selected for presentation have been classified into chapters on verbs, particles & conjunctions, prepositions, adverbs, nouns, adjectives & the article, and pronouns. Each chapter has been further sub-divided as needed. Under each division, the usages of the Gospel are arranged, in their smallest possible units, alphabetically, according to the most significant word in the usage under discussion. In two of the chapters, because of the particularly large number of examples, most of the phenomena about which no opinions have been expressed but which seem to be noteworthy (see p. 23) are assembled together under the heading 'miscellaneous'. These constitute Section C in Chapter II and A.26 of Chapter VI.

The final chapter, entitled 'General Usages', lists significant collocations of words which appear together in at least two different places in the Gospel. These collocations usually consist of more than one grammatical unit; and, frequently include one or more usages which have already been listed in the other chapters. These collocations constitute another set of linguistic usages of the Gospel. In most of the instances listed in this chapter, it is not possible to express an opinion as to whether a usage is Lukan or not, without further study and comparisons with the texts of Matthew and Mark; therefore, no opinions have been expressed about the usages in this chapter.

b. The evidence is usually presented according to a fixed form. This form consists of, the number of occurrences of a phenomenon in the text of Luke, the number of occurrences in the text of Matthew and manner in which Luke deals with the occurrences,[1] the classification of the occurrences in the text of Luke; and, where appropriate, an expression of opinion. This is followed by the list of the texts of Luke in which the phenomenon occurs, according to their classification.

c. A text of Luke, on which is displayed the results of the investigation, is appended to the study, as an aid to easy reference and as a visual tool exhibiting the collocation of literary usages in individual textual matrices. In the appendix, an unbroken line indicates linguistic usages of Luke. A boxed line indicates linguistic usages of Luke's 'other source-material'. A broken line indicates usages which may be linguistic usages of both Luke and Luke's 'other source-material'. A line through the text indicates "general usages'.[2]

An index in three parts listing the linguistic usages of Luke, the linguistic usages of Luke's 'other source-material' and the noteworthy phenomena, is also appended.

d. All classification of words has been done using the English translation of Bauer's lexicon.[3] All comparative work has been done using K. Aland's Synopsis[1] and W. R. Farmer's Synopticon.[2] All statistical details have been compiled using Moulton and Geden's Concordance.[3] The grammar works of Moulton[4] and Blass-Debrunner-Funk[5] have been used as standard works of reference for grammar. The text used is the text published by the United Bible Societies.[6]

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[1] The occurrences in the text of Matthew are usually presented in this form: "The usage occurs 'x' times in Mt, 'y' times in passages which have parallels in Lk." In this context, it should be noted that the word 'passage' does not mean 'pericope', though it includes pericopae also. Sometimes, in a pericope in which he is generally following Matthew, Luke omits a sentence or a longer passage from the text of Matthew. It cannot be argued that a phenomenon located in such a 'passage' has been omitted or altered by Luke, because of any dislike of the phenomenon. Hence, for the purpose of evaluating individual usages, these sentences or longer passages in the text of Matthew have been treated as passages having no parallels in Luke.

[2] Non-usages, of course, cannot be marked on the text.

[3] Walter Bauer, _A Greek-English Lexicon of the New Testament and Other Early Christian Literature_, 4th ed. rev. and enl. trans. William F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago Press, 1957).

10.a. The abbreviations which are used in the study and the footnotes are those recommended by the editor of the Journal of Biblical Literature in JBL, Volume 95 no. 2, June 1976, pp. 331-346, with the following differences:

Mt - The Gospel of Matthew
Mk - The Gospel of Mark
Lk - The text of the Gospel of Luke
Luke - The author of the Gospel of Luke

The additional abbreviations used have been noted in the footnotes and are listed at the end of the study.

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[1] Synopsis of the Four Gospels, ed., Kurt Aland, Greek-English ed. (Stuttgart : United Bible Societies, 1972).

[2] William R. Farmer, Synopticon - the Verbal Agreement between the Greek Texts of Matthew, Mark and Luke Contextually Exhibited (Cambridge: The University Press, 1969).

[3] A Concordance to the Greek Testament, ed. William F. Moulton and Alfred S. Geden, 4th ed., rev. Harold K. Moulton (Edinburgh : T.& T. Clark, 1963).

[4] James H. Moulton, A Grammar of New Testament Greek, 4 vols. (Edinburgh, T. & T. Clark, 1908-1976), Vol I : Prolegomena, by James H. Moulton (1908); Vol 2 : Accidence and Word Formation, by James H. Moulton and Wilbert F. Howard (3 parts, 1919-1929); Vol 3 : Syntax, by Nigel Turner (1963); Vol 4 : Style, by Nigel Turner (1976). These works are cited hereafter as Moulton I, II, III, IV respectively.

[5] F. Blass and A. Debrunner, A Greek Grammar of the New Testament, trans. & rev. of the 10th German ed., by Robert W. Funk (Chicago : The University of Chicago Press, 1961).

[6] The Greek New Testament, ed., Kurt Aland et. al., 2nd ed. (Stuttgart : United Bible Societies, 1968).

b. The following sigla, which have already been explained, are also used.

C - Compositional passages. (See above pp. 17-18)

Cp - Lukan introductions etc., to passages which have been taken over from Matthew and/or Mark. (See above pp. 18-19)

C* - Passages which are elaborations of some aspects of the text of Matthew, which may be from the hand of the author. (See above pp. 19-20)

Cnp - Introductions etc., in the matter peculiar to Luke which have been designated as possibly from the hand of the author. (See above pp. 20-21)

np - Matter which is peculiar to Luke. (See above pp. 20-21)

"=" - Same as. (See above p. 22)

'd' - Differing from. (See above p. 22)

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II. THE VERBS

A. Usages and Preferences.

1. Ἄγω:

a. This word occurs 13 times in Lk. It occurs 4 times in Mt,[1] 3 times in passages which have parallels in Lk. Luke takes it over 2 times and once he alters it to ἀπάγω, at Lk 12:12. It is found 4 times in the matter peculiar to Lk. It is introduced 4 times by Luke into passages which have parallels in Mt; and, it is found 3 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[2]

> 19:30(=Mt,Mk φέρω), 19:35(=Mt,Mk φέρω); 4:29(np), 10:34(np), 23:32(np), 24:21(np); 4:9(dMt), 18:40 (dMt,=Mk), 22:54(Mt=Mk ἀπάγω), 23:1(Mt ἀπάγω,Mk ἀποφέρω); 19:27(C*), 4:1(Cp), 4:40(C).

b. It will be noticed that in no instance is φέρω in the text of Mt replaced by Luke, with ἄγω.[3] φέρω occurs 4 times in Lk. It occurs 4 times in Mt,[4] 2 times in passages which have parallels in Lk. Luke omits one instance and alters the other to προσάγω. It occurs

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[1] It occurs 3 times in Mk and 26 times in Acts. It occurs only 21 times in the rest of the N.T.

[2] Vincent Taylor, The Passion Narrative of St. Luke, SNTSMS, (Cambridge : The University Press, 1972) : 70, (hereafter cited as Taylor); Harnack, pp. 44-45 thinks that only the imperfect of ἄγω is usage of Luke.

[3] Cf. Cadbury, p. 174. He suggests that the encroachment of φέρω on ἄγω had already begun in Hellenistic times.

[4] It occurs 15 times in Mk and 11 times in Acts.

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once in the matter peculiar to Lk and in this instance ἄγω would have been more appropriate. It is introduced 3 times by Luke into passages which have parallels in Mt.

> 15:23(np); 5:18(Mt προσφέρω,=Mk), 23:26(dMt,dMk), 24:1(dMt,dMk).

2. Αἴρω:

It is said that "the ambiguous verb αἴρω is apparently avoided by Luke."[1] αἴρω occurs 20 times in Lk. It occurs 19 times in Mt,[2] 12 times in passages which have parallels in Lk. Luke takes the word over 9 times; and, he alters it 3 times, to what seem to be more appropriate words, at Lk 5:36, 17:27, 23:26. It is found 2 times in the matter peculiar to Lk. It is introduced 8 times by Luke into passages which have parallels in Mt; and, it is found once in a passage which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[3]

> 4:11(=Mt), 5:24(=Mt,=Mk), 6:30(=Mt), 8:18(=Mt,=Mk), 9:17(=Mt,=Mk), 9:23(=Mt,=Mk), 17:31(=Mt,=Mk), 19:24(=Mt), 19:26(=Mt); 17:13(np), 22:36(np); 5:25(dMt,=Mk); 6:29 (Mt λαμβάνω), 8:12(Mt ἁρπάζω,=Mk), 9:3(Mt κταόμαι,=Mk), 11:52(dMt), 19:21(dMt), 19:22(dMt), 23:18(dMt,dMk); 11:22(C*).

3. Ἀλείφω:

ἀλείφω occurs 3 times in Lk. It occurs once in Mt,[4] and it is in a passage which has no parallel in Lk. All 3 occurrences are in the matter peculiar to Lk. It is 'likely' that this is a linguistic usage of Luke's 'other source-material'.

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[1] Cadbury, p. 181.

[2] It occurs 19 times in Mk and 8 times in Acts.

[3] Schürmann III, p. 122 seem to consider this usage pre-Lukan.

[4] It occurs 2 times in Mk. It does not occur in Acts.

7:38(np), 7:46bis(np).

3. 'Ανίστημι, ἐγείρω:

a. ἀνίστημι occurs 28 times in Lk. It occurs 2 times in Mt,[1] and both instances are taken over by Luke. It occurs 15 times in the matter peculiar to Lk. It is introduced by Luke 7 times into passages which have parallels in Mt; and, it is found 4 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[2] It also seems 'certain' that this was a linguistic usage of Luke's 'other source-material'.

5:28(=Mt), 11:32(=Mt); 1:39(np), 4:16(np), 4:29(np), 11:7(np), 11:8(np), 15:8(np), 15:20(np), 16:31(np), 17:12(np), 17:19(np), 24:7(np), 24:12(np), 24:33(np), 24:46(np); 4:39(Mt ἐγείρω,dMk), 5:25(Mt=Mk ἐγείρω), 8:55(Mt ἐγείρω,=Mk), 9:19(dMt,dMk), 10:25(dMt,dMk), 22:45(dMt,dMk), 22:46(dMt,dMk), 23:1(dMt,dMk); 9:8(C*), 4:38(C), 6:8(C), 18:33(C).

b. ἐγείρω occurs 17 times in Lk. It occurs 35 times in Mt,[3] 14 times in passages which have parallels in Lk. Luke takes it over 8 times and alters it 6 times - at 4:39, 5:25, 8:24,25 (to διεγείρω), 7:28 and 8:55. It is found 5 times in the matter peculiar to Lk. It is introduced by Luke 3 times into passages which have parallels in Mt; and, it is found once in a passage which may be compositional.[4]

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[1] It occurs 17 times in Mk and 35 times in Acts. It occurs only 11 times in the rest of the N.T.

[2] Plummer, p. 27.

[3] It is found 18 times in Mk and 12 times in Acts. It occurs 60 times in the rest of the N.T.

[4] Of these passages, it may be noted, 13:25 may well have come from a source. 6:8 and 8:54 may have been been added for the sake of

3:8(=Mt), 5:23(=Mt,=Mk), 5:24(=Mt,=Mk), 7:22(=Mt,=Mk), 9:7(=Mt,=Mk), 9:22(=Mt,dMk), 11:31(=Mt,=Mk), 21:10(=Mt, =Mk); 1:69(np), 7:14(np), 7:16(np), 11:8(np), 24:6(np); 8:54(dMt,=Mk), 13:25(dMt), 20:37(dMt,=Mk); 6:8(C).

4. 'Απαγγέλω:

This word occurs 11 times in Lk. It occurs 8 times in Mt,[1] 3 times in passages which have parallels in Lk. All 3 instances are taken over by Luke. It occurs 2 times in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt; and, it is found 4 times in passages which may be compositional. It is 'probable' that this is a linguistic usage of Luke.[2]

7:22(=Mt), 8:34(=Mt,=Mk), 24:9(=Mt); 13:1(np), 14:21(np), 8:20(dMt,dMk), 18:37(dMt,dMk); 8:36(C*), 8:47(C*), 7:18 (Cp), 9:36(C).

5. 'Αποκρίνομαι:

ἀποκριθεὶς δέ occurs 13 times in Lk. The usage occurs 14 times in Mt,[3] 6 times in passages which have parallels in Lk. It is taken over by Luke 2 times and it is altered 4 times - at Lk 9:20,33, 19:22 and 24:5. It is found 8 times in the matter peculiar to Lk. It is introduced by Luke once into a passage which has a parallel in Mt; and, it is found 2 times in passages which may be compositional. It seems 'probable' that this is a linguistic usage of Luke's 'other source-material'.

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variety.

[1] It occurs 3 times in Mk, 16 times in Acts and only 6 times in the rest of the N.T.

[2] Plummer, p. 224; Schürmann, *Comm*, p. 408, n.7.

[3] It does not occur in Mk. It occurs 9 times in Acts.

9:41(=Mt,dMk), 20:3(=Mt,dMk); 3:11(np), 9:49(npMt, dMk), 10:41(np), 13:14(np), 13:15(np), 17:17(np), 23:40(np), 24:18(np); 20:39(dMt,dMk); 11:45(Cp), 22:51(C*).

6. Ἅπτω:

ἅπτω and its compounds, in their active forms, meaning 'to light (a lamp, fire)' occurs 5 times in Lk. The usage does not occur in Mt.[1] It is found 2 times in the matter peculiar to Lk. It is introduced 3 times by Luke into passages which have parallels in Mt. It is 'likely' that this is a linguistic usage of Luke.[2]

12:49(np), 15:8(np); 8:16(dMt,dMk), 11:33(Mt καίω,dMk), 22:55(dMt,dMk).

7. Ἄρχομαι:

a. The use of ἄρχομαι + the infinitive in a pleonastic/inceptive[3] sense occurs 22 times in Lk. It occurs, in this sense, 12 times in Mt,[4] 5 times in passages which have parallels in Lk. Luke takes it over 2 times and alters it 3 times - at Lk 6:1, 9:22 and 22:60. It occurs 8 times in the matter peculiar to Lk. It is introduced by Luke 5 times into passages which have parallels in Mt; and, it is found 7 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke. It is nearly 'certain' that it is a linguistic usage of Luke's 'other source-material'.[1]

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[1] The usage occurs once in Acts and nowhere else in the N.T. Luke uses καίω in the sense 'to burn'.

[2] Plummer, p. 370.

[3] It should be noted that only the pleonastic use of ἄρχομαι + the infinitive is Semitic. Its inceptive use is classical. BDF # 414.2; William F. Goodwin, *A Greek Grammar*, New Ed., (London : Macmillan, 1894), # 1581, (hereafter cited as Goodwin). But whether in the Gospel occurrences, one can distinguish between the two types of usages is another question. So Moulton III, p. 138. J. W. Hunkin, " 'Pleonastic' ἄρχομαι in the New Testament," JTS OS 25 (1923-4) : 390-402, thinks that this is possible. The frequency of usage in the Gospels as compared with the rest of the N.T. would seem to indicate an underlying Semitic usage. On this Semitic usage see, Gustaf Dalman, *The Words of Jesus*, Authorised English Version by D. M. Kay, (Edinburgh : T.& T. Clark, (1909), 26-28, (hereafter cited as Dalman); H. F. D. Sparks, "The Semitisms of St. Luke's Gospel," JTS 44 (1943) : 131; John M. Creed, *The Gospel According to St. Luke*, (London : Macmillan, 1930): lxx, (hereafter cited as Creed).

[4] The usage occurs 26 times in Mk and 5 times in Acts. in the rest

7:24(=Mt), 12:45(=Mt); 4:21(np), 7:15(np), 7:38(np),
7:49(np), 14:18(np), 14:30(np), 15:14(np), 15:24(np);
3:8(dMt), 5:21(dMt,dMk), 9:12(dMt,dMk), 19:37(dMt,dMk),
19:45(dMt,=Mk); 21:28(C*), 23:2(C*), 11:29(Cp), 20:9(Cp),
22:23(Cp), 11:53(C), 12:1(C).

b. ἄρχομαι + the infinitive is used to indicate the future time in 5 instances. The usage does not occur in Mt.[2] It is found 3 times in the matter peculiar to Lk. It seems to be introduced 2 times by Luke into passages which have parallels in Mt; but Luke may have had another source here. It is 'likely' that this is a linguistic usage of Luke's 'other source-material'.[3]

14:9(np), 14:29(np), 23:30(np); 13:25(dMt), 13:26(dMt).

c. The pleonastic ἀρξάμενος[4] followed by ἀπό occurs 3 times in

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of the N.T. it occurs only at 2 Cor 3:1.

[1] Joachim Jeremias, "*Tradition und Redaktion in Lukas 15*," ZNW 62 (1971) : 176, thinks that the usage is non-Lukan.

[2] Cadbury, p. 162, suggests that Mt 24:49 is such usage. This is to be doubted. The usage does not occur in Mk or Acts.

[3] Cadbury, p. 162 and Farmer, following him think that the usage is Lukan. Farmer considers 15:14 as an example of usage of this type. Rehkopf, p. 92, suggests that the usage is pre-Lukan.

[4] Taylor, p. 87; Moulton II, p. 454 and Moulton III, p. 155 think that the usage is Semitic. BDF # 419.3, Hunkin, op. cit., and C. F. D. Moule, *An Idiom Book of New Testament Greek*, 2nd Ed., (Cambridge : University Press, 1971) : 181, (hereafter cited as Moule), think that the usage is classical.

Lk. It appears once in Mt,[1] in a passage which has no parallel in Lk. All 3 occurrences are in the matter peculiar to Lk. It is 'likely' that this is a linguistic usage of Luke's 'other source-material'.[2]

23:5(np), 24:27(np), 24:47(np).

8. Ἀφαιρέω:

ἀφαιρέω occurs 4 times in Lk. It occurs once in Mt,[3] and it is taken over by Luke. The remaining 3 instances are in the matter peculiar to Lk. It is 'likely' that this is a linguistic usage of Luke's 'other source-material'.

22:50(=Mt,=Mk); 1:25(np), 10:42(np), 16:3(np).

9. Ἀφίστημι:

ἀφίστημι occurs 4 times in Lk. It does not occur in Mt.[4] It is found once in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt; and, once it is found in a passage which may be compositional. It is 'likely' that this is a linguistic usage of Luke.[5]

2:37(np); 8:13(dMt,dMk), 13:27(dMt); 4:13(Cp).

10. Βαπτίζω:

This word occurs 10 times in Lk. It occurs 7 times in Mt,[6] 4 times in passages which have parallels in Lk. All 4 instances are taken over by Luke. It occurs 2 times in the matter peculiar to Lk; and, it occurs 4 times in compositional passages. It is 'probable' that this is a linguistic usage of Luke.

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[1] The usage occurs 3 times in Acts and nowhere else in the N.T.

[2] See also p. 125 below.

[3] It is used once in Mk and 4 times in the rest of the N.T.

[4] It occurs 6 times in Acts and 4 times in the rest of the N.T.

[5] Hawkins, p. 16.

[6] It occurs 10 times in Mk and 21 times in Acts.

3:16bis(=Mt,=Mk), 3:21(=Mt,=Mk), 3:21(=Mt,=Mk); 3:12(np), 12:50(np); 3:7(C), 7:29(C), 7:30(C), 11:38(Cp).

11. Γίνομαι:

a. The expression καὶ ἐγένετο or ἐγένετο δέ followed by a finite verb (instead of the accusative and infinitive construction) reminiscent of Hebrew constructions with wayehī,[1] occurs 35 times in Lk. It occurs 6 times in Mt,[2] once in a passage which has a parallel in Lk.[3] Luke alters it - at Lk 5:29.

i.α. καὶ ἐγένετο occurs 24 times. It is found 10 times in the matter peculiar to Lk. It is introduced 4 times by Luke into passages which have parallels in Mt; and, it is found 10 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke. It may also have been a linguistic usage of Luke's 'other source-material'

1:23(np), 1:41(np), 1:59(np), 2:15(np), 2:46(np), 14:1(np), 17:14(np), 24:15(np), 24:30(np), 24:51(np); 8:24(dMt,dMk), 19:15(dMt), 19:29(dMt,dMk), 24:4(dMt,dMk); 9:33(C*), 7:11(Cnp), 11:27(Cnp), 17:11(Cnp), 5:12(Cp), 5:17(Cp), 9:18(Cp), 11:1(Cp), 20:1(Cp), 8:1(C).

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[1] Dalman, p. 32; Creed, p. 9; Plummer, p. 45; Moulton III, p. 335; BDF # 442.5.

[2] It occurs 4 times in Mk and once in Acts.

[3] The remaining 5 instances are all occurrences of the Matthaean phrase καὶ ἐγένετο ὅτι ἐτέλεσεν.

β. In 10 of these instances - at 5:12,17, 7:11, 8:1, 9:18, 11:1,27, 14:1, 17:11 and 20:1 - The phrase καὶ ἐγένετο also opens a new section of the Gospel. It is 'certain' that this is a linguistic usage of Luke.[1]

ii.α. ἐγένετο δέ occurs 11 times. It is found 3 times in the matter peculiar to Lk. It is introduced 4 times by Luke into passages which have parallels in Mt; and, it is found 4 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.

1:8(np), 2:1(np), 2:6(np); 8:22(dMt,dMk), 9:28(dMt,dMk), 11:14(dMt,dMk), 18:35(dMt,dMk); 5:1(Cnp), 11:27(Cnp), 9:37(Cp), 9:51(C).

β. In 9 of these instances - at Lk 1:8, 2:1, 5:1, 8:22, 9:28, 9:37, 9:51, 11:27 and 18:35 - the phrase also opens a new section of the Gospel. It is 'certain' that this is a linguistic usage of Luke.[1]

b.i. The phrase ἐγένετο δέ followed by an accusative and infinitive,occurs 5 times in Lk. The usage does not occur in Mt.[2] It is nearly 'certain' that this is a linguistic usage of Luke.

16:22(np); 3:21(dMt,Mk καὶ ἐγένετο ...), 6:1(dMt, Mk καὶ ἐγένετο), 6:6(dMt,dMk); 6:12(Cp).

ii. The first four of these instances also open new sections in the Gospel. It is nearly 'certain' that this is a linguistic usage of Luke.

c. The participle forms of γίνομαι, substantivised with the neuter article, are found 8 times in Lk. The usage occurs 3 times in Mt,[1] once in a passage which has a parallel in Lk. It is taken over by Luke. It occurs 2 times in the matter peculiar to Lk. It is introduced by Luke 3 times into passages which have parallels in Mt. It is found 2 times in compositional passages. It is nearly 'certain' that this is a linguistic usage of Luke.[2]

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[1] Cadbury, p. 106.

[2] The usage does not occur in Mk. It occurs 13 times in Acts.

> 23:47(=Mt,dMk); 2:15(np), 24:18(np); 8:34(dMt,dMk), 8:35(dMt,=Mk), 9:7(dMt,dMk); 8:56(C), 23:48(C).[3]

12. Δέομαι:

δέομαι occurs 8 times in Lk. It occurs once in Mt,[4] and that occurrence is taken over by Luke. It occurs once in the matter peculiar to Lk. It is introduced 5 times by Luke into passages which have parallels in Mt; and, once it is found in a passage which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[5]

> 10:2(=Mt); 21:36(np); 5:12(dMt,dMk), 8:28(dMt,dMk), 8:38(dMt,dMk), 9:38(dMt,dMk), 9:40(dMt,dMk); 22:32(C*).

13. Διαλογίζομαι:

This word occurs 6 times in Lk. It occurs 3 times in Mt,[6] once in a passage which has a parallel in Lk. Luke alters that instance to συλλογίζομαι, at Lk 20:5. It is found 2 times in the matter that is peculiar

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[1] The usage occurs once in Mk and 5 times in Acts.

[2] Cf. Hawkins, p. 36; Schürmann Comm, p. 486, n. 97.

[3] On γίνομαι generally, see also ἐν, ὅτι and ὡς.

[4] It does not occur in Mk. It occurs 7 times in Acts.

[5] Joachim Jeremias, The Parables of Jesus, rev. ed. trans. by S. H. Hooke, (New York: Scribner's Sons, 1963) : p. 93, n. 13. This work is hereafter cited as "Jeremias, Parables'. Creed, p. 76; Taylor, p. 65.

[6] The word occurs 7 times in Mk. It does not occur elsewhere in the N.T. The cognate noun διαλογισμός also is a Lukan usage.

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to Lk. It is introduced 3 times by Luke into passages which have parallels in Mt; and, it is found once in a passage which may be compositional. It is 'likely' that this is a linguistic usage of Luke.*

1:29(np), 12:17(np); 5:21(dMt,=Mk), 5:22(dMt,=Mk), 20:14(dMt,dMk); 3:15(C).

14. Διδάσκω:

The word occurs 17 times in Lk. It occurs 14 times in Mt,[1] 2 times in passages directly paralleled[2] in Lk. Luke takes over one instance and omits the other, at Lk 22:53. It is found 3 times in the matter peculiar to Lk. It is introduced 4 times by Luke into passages which have parallels in Mt; and, it is found 9 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.

20:21(=Mt,=Mk); 5:3(np), 13:10(np); 6:6(dMt,dMk), 12:12(dMt,dMk), 13:26(dMt), 20:21(dMt,dMk); 5:17(Cp), 11:1bis(Cp), 20:11(Cp), 4:15(C), 4:31(C), 13:22(C), 19:47(C), 21:37(C), 23:5(np).

15. Διέρχομαι:

The word occurs 11 times in Lk. It occurs 2 times in Mt,[3] and both instances are taken over by Luke. It occurs 4 times in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt; and, it is found 3 times in passages which may be compositional. It seems 'probable' that this is a linguistic usage of

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[1] It is found 17 times in Mk and 16 times in Acts. All the Gospel occurrences refer to Jesus.

[2] It also occurs 4 times in linguistic overlaps in passages which we have designated compositional.

[3] It occurs 2 times in Mk and 20 times in Acts.

Luke.[1]*

11:24(=Mt), 18:25(=Mt,=Mk); 2:15(np), 2:35(np), 4:30(np), 19:4(np); 8:22(Mt ἀπέρχομαι,=Mk), 9:6(dMt,dMk); 5:15(C), 17:11(Cnp), 19:1(Cnp).

16. Δοξάζω:

The expression δοξαζεῖν τὸν θεόν occurs 8 times in Lk. It occurs 2 times in Mt,[2] once in a passage which has a parallel in Lk. It is taken over by Luke.[3] It is found 3 times in the matter peculiar to Lk. It is introduced 3 times by Luke into passages which have parallels in Mt.[4] Once it is found in a passage which may be compositional. It seems 'likely' that this is a linguistic usage of Luke.[5]

5:26(=Mt,=Mk); 7:16(np), 13:13(np), 17:15(np), 5:25(dMt,dMk), 18:43(dMt,dMk), 23:47(dMt,dMk); 2:20(Cnp).

17. 'Εγγίζω:

The word occurs 18 times in Lk. It occurs 7 times in Mt,[6] 3 times in passages which have parallels in Lk. Luke takes it over 2 times and alters it once - at Lk 20:10. It occurs 4 times in the matter peculiar to Lk. It is introduced by Luke 6 times into passages which have parallels in Mt; and, it is found 6 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[7]

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[1] Plummer, p. 59; Hawkins, p. 16; Creed, p. 36.

[2] The expression occurs once in Mk and 4 times in Acts.

[3] This is found in the linguistic overlap with Mt at Lk 5:26(C).

[4] One of these passages, at Lk 5:25, is patterned after the occurrence taken over at Lk 5:26.

[5] Cf. Plummer, p. 157; Hawkins, p. 37; Taylor, p. 95; Creed, p. 288.

[6] It occurs 3 times in Mk and 6 times in Acts.

[7] Cadbury, p. 174; Taylor, p. 42; Harnack, p. 66. Cf. Rehkopf, p. 93. For verses see p. 68.

18. Εἶναι:

a. The optative εἴη occurs 7 times in Lk. It does not occur in Mt.[1] It is 'certain' that this is a linguistic usage of Luke.[2]

1:29(np), 15:26(np); 8:9(dMt,dMk), 9:46(dMy,dMk),
18:36(dMt,dMk); 22:23(Cp), 3:15(C).

b. The articular infinitive after prepositions occurs 7 times in Lk. It does not occur in Mt.[3] It seems 'certain' that this is a linguistic usage of Luke.[4]

2:4 (np), 2:6(np), 11:8(np); 5:12(Cp), 9:18(Cp), 11:1(Cp),
19:11(C).

19. Εἶπεν:

a. εἶπεν δέ occurs at the beginning of sentences 56 times in Lk. It occurs once in Mt,[5] and it is altered by Luke at Lk 8:20. The usage is found 25 times in the matter peculiar to Lk. It is introduced 19 times by Luke into passages which have parallels in Mt; and, it is found 12 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[6] Since nearly half the occurrences are found in the matter peculiar to Lk, the possibility that it was a linguistic usage of Luke's 'other source-material' cannot be ruled out.[1]

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[1] It does not occur in Mk. It occurs 4 times in Acts.

[2] Hawkins, p. 38.

[3] It does not occur in Mk. It occurs 3 times in Acts.

[4] Hawkins, p. 39.

[5] It does not occur in Mk. It occurs 17 times in Acts. Elsewhere in the N.T., it occurs only at John 12:6. The usage at Mt 12:47 stands in most of the MSS, but not in א*, B or L.

[6] So Cadbury, p. 169; Schürmann I, p. 4; Hawkins, p. 39; Joachim Jeremias, "*Tradition und Redaktion in Lukas 15*," ZNW 62 (1971) : 180. Cadbury also points out that the phrase is frequent in Genesis and the early part of Exodus; but, is non-existent in later books.

1:13(np), 1:34(np), 1:38(np), 4:24(np), 7:48(np), 7:50(np), 9:50(np), 10:18(np), 12:13(np), 12:15(np), 12:20(np), 13:7(np), 15:3(np), 15:11(np), 15:21(np), 16:3(np), 16:25 (np), 16:27(np), 16:31(np), 18:6(np), 19:9(np), 22:36(np), 24:17(np), 24:44(np); 4:3(dMt), 6:9(dMt,dMk), 8:25(dMt,dMk), 8:25(dMt,Mk καί), 9:9(dMt,dMk), 9:13(dMt,dMk), 9:20(dMt, dMk), 9:59(dMt,dMk), 9:60(dMt), 11:39(dMt,dMk), 17:6(dMt, dMk), 18:19(dMt,dMk), 18:26(dMt,dMk), 18:28(dMt,dMk), 20:13 (dMt,dMk), 20:41(dMt,dMk), 22:52(dMt,dMk), 22:60(dMt,dMk), 22:67(dMt,dMk), 22:70(dMt,dMk); 9:61(C*), 9:62(C*), 17:22(C*), 12:16(Cnp), 18:9(Cnp), 6:39(Cp), 11:2(Cp), 12:22(Cp), 13:23 (Cp), 10:28(C), 12:41(C), 15:22(np), 17:1(Cp).

b. καὶ εἶπεν occurs at the beginning of sentences 39 times in Lk. It occurs 6 times in Mt,[2] 4 times in passages which have parallels in Lk. Luke takes it over once and alters it 3 times - at Lk 5:34, 8:32 and 9:9. The usage is found 26 times in the matter peculiar to Lk. It is introduced 7 times by Luke into passages which have parallels in Mt; and, it is found 4 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'.[3] But the possibility that it was also a linguistic usage of Luke cannot be excluded.

9:48(=Mt,=Mk); 1:18(np), 1:30(np), 1:46(np), 1:61(np), 2:10(np), 2:49(np), 3:14(np), 4:23(np), 5:10(np), 11:5(np), 12:18(np), 13:32(np), 14:5(np), 14:22(np), 14:23(np), 15:12(np), 16:15(np), 17:19(np), 21:3(np), 22:35(np), 23:43(np), 24:19(np), 24:25(np), 24:32(np), 24:38(np), 24:46(np); 4:6(dMt), 9:3(dMt,dMk), 9:58(dMt), 12:42(dMt), 19:17(dMt), 20:2(dMt,dMk), 22:46(dMt,dMk); 8:45(C*),

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[1] The absence of the usage in the rest of the N.T. is not a counter argument here, since it occurs in the Septuagint. The presence of the usage 25 times in the matter peculiar to Luke may say something about the milieu of that material. Cf. also with use of καὶ εἶπεν.

[2] It appears 8 times in Mk and 4 times in Acts.

[3] Schürmann III, p. 120; Jeremias, op. cit., p. 175.

20:34(C*), 22:15(C*), 17:5(Cp), 21:29(Cp), 19:25(C).

20. Εἰσπορεύομαι:

The word occurs 5 times in Lk. It occurs once in Mt,[1] in a passage which has no parallel in Lk. In all 5 instances in Lk, Luke introduces the word into passages which have parallels in Mt. It seems 'certain' that this is Lukan linguistic usage.[2]

8:16(dMt,dMk), 11:33(dMt), 18:24(dMt,dMk), 19:30(dMt,=Mk), 22:10(dMt,dMk).

21. 'Επαίρω:

The word occurs 6 times in Lk. It occurs once in Mt,[3] in a passage which has no parallel in Lk. It is found 4 times in the matter peculiar to Lk; and, it is found 2 times in passages which may be compositional. It is 'likely' that this is a linguistic usage of Luke's 'other source-material'.[4]

11:27(np), 16:23(np), 18:13(np), 24:50(np); 6:20(Cp), 21:28(C*).

22. 'Επιλαμβάνομαι:

The word occurs 5 times in Lk. It occurs once in Mt,[5] in a passage which has no parallel in Lk. It is found once in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels

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[1] It occurs 8 times in Mk and 4 times in Acts.

[2] Schürmann I, p. 96.

[3] Not found in Mk. It is found 5 times in Acts.

[4] Hawkins, p. 18, lists this as Lukan linguistic usage. H. F. D. Sparks, "The Semitisms of St. Luke's Gospel," JTS 44 (1943) : 133, calls this a Septuagintism.

[5] It occurs once in Mk and 7 times in Acts.

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in Mt; and, it is found 2 times in compositional passages. It seems 'probable' that this is a linguistic usage of Luke.[1]

> 14:4(np); 9:47(dMt,dMk), 23:26(dMt,dMk); 20:20(Cp),
> 20:26(C).

23. Ἔρχομαι:

The present participle ἐρχόμενος is found in the N.T., 4 times in Lk and at 2 Tim 4:13. All the 4 occurrences are in the matter peculiar to Lk. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'.[2] (13:14, 15:25, 16:21, 18:5).

24. Ἐσθίω:

The combination ἐσθίειν + πίνειν occurs 14 times in Lk. It occurs 4 times in Mt,[3] all in passages which have parallels in Lk. Luke takes over all the instances. It is found 4 times in the matter peculiar to Lk. It is introduced 5 times by Luke into passages which have parallels in Mt; and, once it is found in a C* passage. It is 'probable' that this was a linguistic usage of Luke.[4] It may also have been a linguistic usage of Luke's 'other source-material'.

> 7:33(=Mt); 7:34(=Mt), 12:29(=Mt); 12:45(=Mt),12:19(np),
> 17:8bis(np), 17:28(np); 5:30(Mt=Mk ἐσθίω), 5:33(dMt,dMk),
> 10:7(dMt), 13:26(dMt), 17:27(Mt τρώγω και πίνω);
> 22:30(C*).

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[1] Hawkins, p. 18.

[2] Joachim Jeremias, "Tradition und Redaktion in Lukas 15," ZNW 62 (1971) : 178.

[3] The usage does not occur in Mk. It occurs 3 times in Acts. In the rest of the N.T. it occurs 9 instances, all in 1Cor.

[4] Schürmann III, p. 49 argues that only the form φαγεῖν + πίνειν (i.e., not the form ἐσθίειν + πίνειν) is Lukan. The evidence does not bear this out.

25. Εὐαγγελίζομαι:

The word occurs 10 times in Lk. It occurs once in Mt,[1] and it is taken over by Luke. It occurs 3 times in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt. It is found 4 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[2]

> 7:22(=Mt); 1:19(np), 2:10(np), 4:18(np); 9:6(dMt, dMk), 16:16(dMt); 3:18(Cp), 20:1(Cp), 4:43(C), 8:1(C).

26. Εὐλογέω, εὐχαριστέω:

a. εὐλογέω occurs 12 times in Lk. It occurs 5 times in Mt,[3] 4 times in passages which have parallels in Lk. Luke takes it over 3 times and alters it once, to εὐχαριστέω, at Lk 22:19. It is found 7 times in the matter peculiar to Lk. It is introduced by Luke once into a passage which has a parallel in Mt. It is found once in a compositional passage. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.[4]

> 9:16(=Mt), 13:35(=Mt), 19:38(=Mt); 1:42(np), 1:64(np), 2:28(np), 2:34(np), 24:30(np), 24:50(np), 24:51(np); 6:28(dMt); 24:53(C).

b. εὐχαριστέω occurs 4 times in Lk. It occurs 2 times in Mt,[5] once in a passage which has a parallel in Lk. It is omitted by him, at Lk 22:20. It is found 2 times in the matter peculiar to Lk. It is introduced once by Luke into passage which has a parallel in Mt. It is found once in a C* passage.[1]

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[1] It does not occur in Mk. It occurs 15 times in Acts.

[2] Hawkins, p. 19. It may be noted that the cognate noun of εὐαγγέλιον does not occur in Lk. It occurs 4, 7 and 2 times in Mt, Mk and Acts respectively.

[3] It occurs 5 times in Mk and 2 times in Acts.

[4] Harnack, p. 61.

[5] It occurs 2 times in Mk and 2 times in Acts.

17:16(np), 18:11(np); 22:19(dMt,dMk); 22:17(C*).

27. Εὐφραίνω:

This word is used, of the joys of the table,[2] 6 times in Lk. The word does not occur in Mt.[3] All 6 instances are in the matter peculiar to Lk. It is 'certain' that εὐφραινω, for 'the joys of the table', is a linguistic usage of Luke's 'other source-material'.[4]

12:19(np), 15:23(np), 15:24(np), 15:29(np), 15:32(np), 16:19(np).

28. 'Εφίστημι:

The word occurs 7 times in Lk. It does not occur in Mt.[5] It occurs 4 times in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt,[6] and, it is found once in a compositional passage. It seems 'likely' that this is a linguistic usage of Luke's 'other source-material'.[1] But the possibility that it was introduced by Luke in some cases cannot be ruled out.

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[1] Taylor, pp. 51-52 and Schürmann II, pp. 43-49, suggest that the use of the participle of εὐχαριστέω in Lk 22:17,19 is non-Lukan, because 'Luke usually uses it with a dative'. This 'usual' usage consists of 17:11(np), 18:11(np) and the 2 occurrences in Acts.

[2] The word is not used in this sense elsewhere in the N.T., including Acts.

[3] The word does not occur in Mk. It occurs 2 times in Acts.

[4] Rehkopf, p. 94. Cf. Hawkins, p. 19.

[5] It does not occur in Mk. It occurs 11 times in Acts. In the rest of the N.T. it occurs only 3 times.

[6] One of these instances is Lk 24:5, where Luke may have had a parallel source.

2:9(np), 2:38(np), 10:40(np), 21:34(np);
4:39(dMt,dMk), 24:4(dMt,dMk); 20:1(Cp).

29. Ἔχω:

ἔχω in the introduction to a parable occurs in 7 instances in Lk. Elsewhere it occurs only in Mt 21:28, in a passage which has no parallel in Lk. All the Lukan occurrences are in the matter peculiar to Lk. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'.

11:5(np), 13:6(np), 15:4(np), 15:8(np),
15:11(np), 16:1(np), 17:7(np).

30. Ἰσχύω:

The word occurs 8 times in Lk. It occurs 4 times in Mt,[3] once in a passage which has a parallel in Lk. Luke alters the occurrence in Mt of οἱ ἰσχύοντες to οἱ ὑγιαίοντες, at Lk 5:31. It occurs 3 times in the matter peculiar to Lk. It is introduced 3 times by Luke into passages which have parallels in Mt; and, it is found 2 times in compositional passages. It seems 'certain' that this is a linguistic usage of Luke.[4]

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[1] Cf. Hawkins, p. 19.

[2] Joachim Jeremias, "*Tradition und Redaktion in Lukas 15*," ZNW 62 (1971): 174, suggests that this is traditional parabolic introduction.

[3] It occurs 4 times in Mk and 6 times in Acts.

[4] Harnack, p. 73. It should be noted that all 8 instances in Lk has the negative particle. 3 each of the instances in Mt and Mk and 2 of the instances in Acts have the negative particle.

14:29(np), 14:30(np), 16:3(np); 6:48(dMt), 8:43(dMt), 13:24(dMt); 14:6(Cnp), 20:26(C).

31. Κάθημαι, καθίζω:

Luke prefers κάθημαι.

a. κάθημαι occurs 13 times in Lk. It occurs 19 times in Mt,[1] 8 times in passages which have parallels in Lk. Luke takes over all the instances. It is found 2 times in the matter peculiar to Lk. Luke introduces it once into a passage which has a parallel in Mt; and, 2 times it is found in passages which may be compositional. It is 'likely' that this is a linguistic usage of Luke.

5:27(=Mt,=Mk), 7:32(=Mt), 18:35(=Mt,=Mk), 20:42(=Mt,=Mk), 22:30(=Mt), 22:55(=Mt), 22:56(=Mt), 22:69(=Mt,=Mk); 1:79(np), 21:35(np); 10:13(dMt); 8:35(C*), 5:17(Cp).

b. καθίζω occurs 7 times in Lk. It occurs 8 times in Mt, but none are in passages which have parallels in Lk. It occurs 6 times in the matter peculiar to Lk. It is introduced once by Luke into a passage which has a parallel in Mt. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.

4:20(np), 5:3(np), 14:28(np), 14:31(np), 16:6(np), 24:49(np); 19:30(dMt,=Mk).

32. Κατανοέω:

The word occurs 4 times in Lk. It occurs once in Mt,[3] and that instance is taken over by Luke. Luke introduces it 3 times into passages which have parallels in Mt. It seems 'probable' that this is a linguistic

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[1] It occurs 11 times in Mk and 6 times in Acts.

[2] It occurs 8 times in Mk and 9 times in Acts.

[3] It does not occur in Mk. It occurs 4 times in Acts.

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usage of Luke.[1]

6:41(=Mt); 12:24(Mt ἐμβλέπω), 12:27(Mt καταμανθάνω),
20:23(Mt γινώσκω,Mk οἶδα),

33. Κλαίω:

The word occurs 11 times in Lk. It occurs 2 times in Mt,[2] once in a passage which has a parallel in Lk. Luke takes over that instance. It occurs 5 times in the matter peculiar to Lk. It is introduced 4 times by Luke into passages which have parallels in Mt; but, one of those instances, at Lk 6:21, may well have been received from tradition. It is found once in a passage which may be compositional. It seems 'probable' that this is a linguistic usage of Luke's 'other source-material'.[3] It is 'likely' that it was also a linguistic usage of Luke.[4]

34. Λέγω:

a.i. ἔλεγεν/ἔλεγον occurs 23 times in Lk. It occurs 10 times in Mt,[5] 3 times in passages which have parallels in Lk. Luke alters all 3 instances - at Lk 5:37, 8:52, 23:35. It is found 7 times in the matter peculiar to Lk. It is introduced 7 times by Luke into passages which have parallels in Mt; and, it is found 9 times im passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[6]

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[1] Harnack, p. 6; Hawkins, p. 19.

[2] The word occurs 3 times in Mk and 3 times in Acts.

[3] So Harnack, p. 80; Taylor, p. 90.

[4] So Rehkopf, p. 95. For verses see p. 68.

[5] It occurs 48 times in Mk and 12 times in Acts.

[6] R. L. Lindsey, "Synoptic Dependence and Interdependence," NovT 6

3:11(np), 4:22(np), 13:14(np), 14:7(np), 14:12(np), 16:5(np), 23:42(np); 6:5(dMt,=Mk), 9:23(dMt,dMk), 13:18(dMt,=Mk), 17:6(dMt), 21:10(dMt,dMk), 22:65(dMt, dMk), 23:34(dMt,dMk); 12:54(Cnp), 13:6(Cnp), 16:1(Cnp), 18:1(Cnp), 3:7(Cp), 5:36(Cp), 10:2(Cp), 6:20(C), 24:10(C).

ii. ἔλεγεν δέ occurs 9 times in Lk. It occurs once in Mt,[1] in a passage which has no parallel in Lk. It occurs 2 times in the matter peculiar to Lk. It is introduced once by Luke into a passage which has a parallel in Mt. It occurs 6 times in passages which may be compositional. It is nearly 'certain' that this is a linguistic usage of Luke.[2]

14:7(np), 14:12(np); 9:23(dMt,dMk); 12:54(Cnp), 13:6(Cnp), 16:1(Cnp), 18:1(Cnp); 5:36(Cp), 10:2(Cp).

iii. ἔλεγεν δὲ καί occurs 4 times in Lk. It does not occur in Mt.[3] It seems 'likely' that this is a linguistic usage of Luke.[4]

14:12(np); 5:36(Cp), 12:54(Cnp), 16:1(Cnp).

b.i. The phrase λέγω γὰρ ὑμῖν ὅτι occurs 6 times in Lk.[5] It occurs 4 times in Mt, 2 times in passages which have parallels in Lk. Luke takes it over once and alters it once, at Lk 17:6. It occurs 2 times in the matter peculiar to Lk. Luke introduces it 2 times into passages which have parallels in Mt; and, it is found once in a passage

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(1963) : 252-3.

[1] It occurs once in Mk. It does not occur in Acts.

[2] Jeremias, Parables, p. 97, n. 25; Hawkins, p. 39.

[3] It does not occur in Mk or Acts.

[4] Jeremias, Parables, p. 97, n. 25. Jeremias also suggests (Parables, p. 47, n. 47) that ἔλεγεν δὲ καὶ πρός is Lukan usage. The usage occurs 2 times at 5:36(Cp) and 16:1(Cnp). It occurs 2 times with the dative, at 12:54(Cnp) and 14:12(np).

[5] The usage does not occur in Mk or Acts.

which may be compositional.[1]

3:8(=Mt); 14:24(np), 22:37(np); 10:24(dMt), 22:18(dMt,dMk); 22:16(C*).

ii. The phrase λέγω δὲ ὑμῖν occurs 5 times in Lk. It occurs 6 times in Mt,[2] 2 times in passages which have parallels in Lk. Luke takes over one instance and alters the other, at Lk 22:18. It is introduced 4 times by Luke into passages which have parallels in Mt. It seems 'probable' that this is a linguistic usage of Luke.

12:27(=Mt); 9:27(dMt,dMk), 12:4(dMt,dMk), 12:8(dMt,dMk), 13:35(dMt,dMk).

iii. The phrase σοί/ὑμῖν λέγω, with the dative before the verb,[3] occurs 4 times in Lk. It occurs once in Mt, in a passage which has no parallel in Lk. It is found once in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt; and, it is found once in a passage which may be compositional. It is 'likely' that this is a linguistic usage of Luke.[4]*

16:9(np); 5:24(dMt,=Mk), 11:9(dMt); 6:27(Cp).

35. Μέλλω:

a. Expressing imminence in the future, the word occurs 8 times in Lk. It occurs 9 times in Mt,[5] 3 times in passages which have parallels in Lk. Luke takes it over once and alters it 2 times, at Lk 9:26 and 21:9. It is found 3 times in the matter peculiar to Lk. Luke introduces it once into a passage which has a parallel in Mt. It is found 3 times in passages which may be compositional. It is 'probable' that this is a linguistic usage of Luke.[1]

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[1] Joachim Jeremias, The Eucharistic Words of Jesus (London : S.C.M. Press, 1966) : 161, suggests that this is a linguistic usage of Luke's 'other source-material'.

[2] It does not occur in Mk or Acts.

[3] It occurs 2 times in Mk. It does not occur in Acts.

[4] Jeremias, Parables, p. 45, suggests that the phrase is pre-Lukan.

[5] It occurs 2 times in Mk and 29 times in Acts.

3:7(=Mt); 13:9(np), 21:36(np), 24:21(np); 21:7(dMt,=Mk); 9:44(C), 19:11(C), 22:23(Cp).

b. In the imperfect, expressing imminence in the past time, the word occurs 4 times in Lk. This usage does not occur in Mt.[2] It is found once in the matter peculiar to Lk. It is introduced once by Luke into a passage which has a parallel in Mt; and, it is found 2 times in compositional passages. It is 'probable' that this is a linguistic usage of Luke.

19:4(np); 7:2(dMt); 9:31(C), 10:1(Cp).

36. Μετανοέω:

The word occurs 9 times in Lk. It occurs 5 times in Mt,[3] 3 times in passages which have parallels in Lk. Luke takes it over 2 times and he alters it once, at Lk 3:3. It occurs 5 times in the matter peculiar to Lk. Luke introduces it 2 times into a passage which has a parallel in Mt. It is 'likely' that this is a linguistic usage of Luke's 'other source-material'.

10:13(=Mt), 11:32(=Mt); 13:3(np), 13:5(np), 15:7(np), 15:10(np), 16:30(np); 17:3(dMt), 17:5(dMt).

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[1] Schürmann III, p. 13; Rehkopf, p. 25.

[2] The usage does not occur in Mk. It occurs 3 times in Acts.

[3] The word occurs 2 times in Mk and 5 times in Acts.

37. Μιμνήσκομαι:

The word occurs 6 times in Lk. It occurs 3 times in Mt,[1] once in a passage which has a parallel in Lk. Luke alters it, at Lk 22:61. All 6 occurrences are in the matter peculiar to Lk. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'.[2]

1:54(np), 1:72(np), 16:25(np), 23:42(np), 24:6(np), 24:8(np).

38. 'Οφείλω:

The word occurs 5 times in Lk. It occurs 6 times in Mt,[3] but none are in passages which have parallels in Lk. It is found 4 times in the matter peculiar to Lk; and, at Lk 11:4(dMt)[4] in the Lord's prayer. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.

7:41(np), 16:5(np), 16:7(np), 17:10(np); 11:4(dMt).

39. Παραγγέλω:

The word occurs 4 times in Lk. It occurs 2 times in Mt, but none are in passages which have parallels in Lk.[5] It is introduced by Luke 2 times into passages which have parallels in Mt; and, it is found 2 times in compositional passages. It is 'probable' that this is a linguistic usage of Luke.

5:14(dMt,dMk), 9:21(dMt,dMk); 8:29(C), 8:56(C).

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[1] The word does not occur in Mk. It occurs 2 times in Acts.

[2] Rehkoph, p. 95.

[3] It does not occur in Mk. It occurs once in Acts. It may be noted that the cognate noun also, is found only in Lk, at 13:4(np).

[4] Mt has the cognate noun.

[5] It occurs 2 times in Mk and 11 times in Acts.

40. Περιζώννυμαι:

The word occurs in the Gospels only in Lk.[1] All three instances are in the matter peculiar to Lk. It is 'likely' that this is a linguistic usage of Luke's 'other source-material'.

12:35(np), 12:37(np), 17:8(np).

41. Πίμπλημι:

The word occurs 13 times in Lk. It occurs 2 times in Mt,[2] both in passages which have no parallels in Lk. It occurs 10 times in the matter peculiar to Lk. It is found 3 times in passages which may be compositional. It is highly 'probable' that this is a linguistic usage of Luke's 'other source-material'. But, the possibility that Luke has introduced it a few times cannot be excluded.

1:15(np), 1;23(np), 1:41(np), 1:57(np), 1:67(np),
2:6(np), 2:21(np), 2:22(np), 4:28(np), 5:7(np);
5:26(C), 6:11(C), 21:22(C*).

42. Πορεύομαι, ὑπάγω:

a.i. πορεύομαι occurs 50 times in Lk. It occurs 27 times in Mt,[3] 7 times in passages which have parallels in Lk. Luke takes it over 4 times and alters it 3 times, to διαπορεύομαι at Lk 6:1, at 19:30 to ὑπάγω and at 19:32 to ἀπέρχομαι. It occurs 23 times in the matter peculiar to Lk. Luke introduces it 13 times into passages which have parallels in Mt; and it is found 10 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke. It is also highly

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[1] It does not also occur in Acts.

[2] The word does not occur in Mk. It occurs 9 times in Acts.

[3] The word occurs 2 times in Mk and 39 times in Acts.

'probable' that this is a linguistic usage of Luke's 'other source-material'.[1]

> 7:8bis(=Mt), 7:22(=Mt), 11:26(=Mt); 1:6(np), 1:39(np), 2:41(np), 4:20(np), 7:50(np), 9:52(np), 9:53(np), 10:37(np), 11:5(np), 13:31(np), 13:32(np), 13:33(np), 14:10(np), 14:19(np), 14:31(np), 15:4(np), 15:15(np), 15:18(np), 16:30(np), 17:14(np), 17:19(np), 24:13(np), 24:28(np); 5:24(Mt=Mk ὕπαγε), 7:6(dMt), 8:14(dMt,dMk), 8:48(Mt=Mk ὕπαγε), 9:12(Mt=Mk ἀπέρχομαι), 9:13(dMt, Mk ἀπέρχομαι), 19:12(dMt), 19:36(dMt,dMk), 21:8(dMt, dMk), 22:8(Mt=Mk ὕπαγε), 22:2(dMt,dMk), 22:33(dMt,dMk), 22:39(dMt,dMk); 2:3(Cnp), 7:11(Cnp), 10:38(Cnp), 17:11 (Cnp), 9:56(Cp), 9:57(Cp), 4:42bis(C), 9:51(C), 19:28(Cp).

ii. The combination πορεύομαι + εἰς occurs 16 times in Lk. It occurs 4 times in Mt,[2] once in a passage which has a parallel in Lk. Luke alters that instance at Lk 19:30. It occurs 5 times in the matter peculiar to Lk. It is introduced by Luke 6 times into passages which have parallels in Mt; and, it is found 5 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.

> 1:39(np), 2:41(np), 7:50(np), 9:53(np), 24:18(np); 5:24(dMt,dMk), 8:48(dMt,dMk), 9:12(dMt,dMk), 19:12(dMt), 22:33(dMt,dMk), 22:39(dMt,dMk); 7:11(Cnp), 17:11(Cnp), 9:56(Cp), 4:42(C), 9:51(C).

b.i. ὑπάγω, in its imperative forms, occurs 3 times in Lk.[3] It occurs 17 times in Mt, 7 times in passages which have parallels in Lk. All 7 instances are altered by Luke - at Lk 4:7, 5:14, 5:24, 8:33, 8:48,

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[1] Cf. Schürmann I, p. 90; Cadbury, p. 177.

[2] The usage does not occur in Mk. It occurs 10 times in Acts.

[3] Such usage occurs 14 times in Mk. The word does not occur in Acts.

18:22 and 22:8. But, it is introduced 2 times by Luke into passages which have parallels in Mt - at Lk 10:3(dMt), 19:30(dMt).[1]

ii. Other forms of ὑπάγω occur 3 times in Lk. They occur 2 times in Mt,[2] once in a passage which has a parallel in Lk. Luke alters that instance, at Lk 22:22. The Lukan occurrences are at Lk 8:42 (dMt,dMk), 12:58(dMt), 17:14(np).

43. Προσδέχομαι:

The word occurs 5 times in Lk. It does not occur in Mt.[3] It occurs 4 times in the matter peculiar to Lk; and, it is found once in a compositional passage. It is 'likely' that this is a linguistic usage of Luke's 'other source-material'.[4]

2:25(np), 2:38(np), 12:36(np), 15:2(np); 23:51(Cp).

44. Προσδοκάω:

The word occurs 6 times in Lk. It occurs 2 times in Mt,[5] and both instances are taken over by Luke. It is introduced once into a passage which has a parallel in Mt; and, it is found 3 times in passages which may be compositional. It is 'probable' that this is a linguistic usage of Luke.[6]

7:19(=Mt), 12:46(=Mt); 7:20(dMt); 1:21(Cnp), 3:15(C), 8:40(Cp).

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[1] Cf. Schürmann I, p. 86; Cadbury, p. 173.

[2] Such usage occurs 2 times in Mk.

[3] The word occurs once in Mk and 2 times in Acts.

[4] Cf. Hawkins, p. 21.

[5] It does not occur in Mk. It occurs 5 times in Acts.

[6] Hawkins, p. 21.

45. Προσεύχομαι:

a. The word occurs 18 times in Lk. It occurs 15 times in Mt,[1] 6 times in passages which have parallels in Lk. Luke takes over 5 instances and alters one instance, at Lk 18:15. It is found 3 times in the matter peculiar to Lk. It is introduced 4 times by Luke into passages which have parallels in Mt; and, it is found 6 times in passages which may be compositional. It is "certain' that this is a linguistic usage of Luke.

> 6:28(=Mt), 11:2(=Mt), 20:47(=Mt), 22:41(=Mt,=Mk), 22:46 (=Mt,=Mk); 1:10(np), 18:10(np), 18:11(np); 3:21(dMt,dMk), 9:28(dMt,dMk), 9:29(dMt,dMk), 22:40(dMt,dMk); 18:1(Cnp), 6:12(Cp), 9:18(Cp), 11:1bis(Cp), 5:16(C).

b. In 8 of the above instances, the word denotes the praying of Jesus.[3] The usage occurs 2 times in Mt,[4] once in a passage which has a parallel in Lk. Luke takes over that instance. It is introduced 3 times by Luke into passages which have parallels in Mt; and, it is found 4 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.

> 22:41(=Mt,=Mk); 3:21(dMt,dMk), 9:28(dMt,dMk), 9:29(dMt, dMk); 5:16(C), 6:12(Cp), 9:18(Cp), 11:1(Cp).

46. Προστίθημι:

a. The word occurs 7 times in Lk. It occurs 2 times in Mt,[5] and both instances are taken over by Luke. It is introduced by Luke 2 times into passages which have parallels in Mt; and, it is found 3 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[1]

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[1] The word occurs 11 times in Mk and 16 times in Acts.

[2] Plummer, p. xiv.

[3] To these may be added the 2 instances where the cognate noun is used to indicate the praying of Jesus at Lk 6:12(Cp) and 22:45(dMt,dMk). The cognate noun is not so used in Mt or Mk.

[4] The usage occurs 3 times in Mk.

[5] The word occurs once in Mk and 6 times in Acts. It occurs only 2

12:25(=Mt), 12:31(=Mt); 3:20(dMt,dMk), 20:11(dMt,dMk), 20:12(C*), 17:5(Cp), 19:11(C).

b. In 2 of the above instances, at Lk 20:11,12 the word, followed by the infinitive, is used as an adverb meaning 'again'. This Semitism,[2] occurs elsewhere in the N.T. only at Acts 12:3.

47. Σιγάω:

The word occurs 3 times in Lk - at 9:36(C), 18:39(Mt=Mk σιωπάω), 20:26(dMt,dMk). It does not occur in Mt.[3] It is 'probable' that this is a linguistic usage of Luke.

48. Σπλαγχνίζομαι:

The word occurs 3 times in Lk. It occurs 5 times in Mt,[4] once in a passage which has a parallel in Lk. Luke omits it, at Lk 18:42. All 3 occurrences in Lk are in the matter peculiar to Lk. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.[5]

7:13(np), 10:33(np), 15:20(np).

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times in the rest of the N.T.

[1] Jeremias, Parables, p. 72, n. 84.

[2] Moulton IV, p. 48; H. F. D. Sparks, "The Semitisms of St.Luke's Gospel," JTS OS 44 (1943) : 130.

[3] It occurs 3 times in Acts and 4 times in the rest of the N.T.

[4] It occurs 4 times in Mk. It does not occur in the rest of the N.T.

[5] Rehkopf, p. 67.

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49. Στρέφω:

This word which is found in Lk only in the form στραφείς, occurs 7 times in Lk. στραφείς occurs 2 times in Mt,[1] once in a passage which has a parallel in Lk. Luke alters it, at Lk 8:48. It occurs 3 times in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt; and, it is found 2 times in compositional passages. It is 'likely' that this is a linguistic usage of Luke.[2] It is 'likely' that this is a linguistic usage of Luke's 'other source-material'[3] also.

7:44(np), 9:55(np), 23:28(np); 7:9(dMt), 22:61(dMt,dMk);
10:23(Cp), 14:25(Cp).

50. Συλλαμβάνω:

The word occurs 7 times in Lk. It occurs once in Mt,[4] and that instance is omitted by Luke, at Lk 22:52. But, at Lk 22:54 Luke introduces it into a passage which has a parallel in Mt. The rest of the occurrences are all in the matter peculiar to Lk. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.

1:24(np), 1:31(np), 1:36(np), 2:21(np), 5:7(np),
5:9(np); 22:54(dMt,dMk).

51. Συνέχω:

The word occurs 6 times in Lk. It occurs once in Mt, in a passage

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[1] The word does not occur in Mk. The word, not the form, occurs 3 times in Acts. In its other forms στρέφω occurs 5 times in Mt. The only instance in a passage which has a parallel in Lk, is altered by Luke at Lk 6:29.

[2] So Rehkopf, p. 90.

[3] So Rehkopf, p. 97.

[4] The word occurs once in Mk. It occurs 4 times in Acts.

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which has no parallel in Mt. It is found 2 times in the matter peculiar to Lk. It is introduced 3 times by Luke into passages which have parallels in Mt. It is found once in a passage which may be compositional. It is 'likely' that this is a linguistic usage of Luke.

> 12:50(np), 19:43(np); 4:38(dMt,dMk), 8:37(dMt,dMk),
> 22:63(dMt,dMk); 8:45(C*).

52. Τίθημι:

a. The word occurs 15 times in Lk. It occurs 5 times in Mt,[1] 4 times in passages which have parallels in Lk. Luke takes over all 4 instances. It is found 2 times in the matter peculiar to Lk. It is introduced 5 times by Luke into passages which have parallels in Mt; and, it is found 3 times in passages which may be compositional. It is 'certain' that that this is Lukan linguistic usage.

> 8:16(=Mt,=Mk), 11:33(=Mt,=Mk), 12:46(=Mt), 20:43(=Mt,=Mk),
> 23:53(=Mt,dMk); 1:66(np), 14:29(np); 6:48(dMt), 19:21(dMt),
> 19:22(dMt), 21:14(dMt,dMk), 22:41(dMt,dMk); 5:18(C*),
> 9:44(C), 23:55(C).

b. The combination of τίθημι with ἐν + καρδία and οὖς in 1:66 (np), 9:44(C) and 21:14(dMt,dMk) is found elsewhere in the N.T., only at Acts 5:4, and may be a Semitism.[2]

53. Ὑπάρχω:

a. The word, used as a substitute for εἶναι occurs 6 times in Lk. It does not occur in this sense in Mt.[3] It occurs once in the matter peculiar to Lk. It is introduced 4 times by Luke into passages

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[1] It occurs 12 times in Mk and 22 times in Acts.

[2] Creed, p. lxxix.

[3] The word does not occur in Mk. The usage occurs 24 times in Acts.

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which have parallels in Mt. It occurs once in a passage which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[1]

16:23(np); 7:25(dMt), 8:41(dMt,dMk), 9:48(dMt,dMk),
11:13(dMt); 16:14(Cnp).

b. The form τὰ ὑπάρχοντα occurs 9 times in Lk. It occurs 3 times in Mt.[2] Luke takes it over once and alters it 2 times - at Lk 18:23 and 19:13. It occurs 4 times in the matter peculiar to Lk. It occurs 3 times in passages which may be compositional. It seems 'likely' that this is a linguistic usage of Luke.[3] It may also have been a linguistic usage of Luke's 'other source-material'.

12:44(=Mt); 12:15(np), 14:33(np), 16:1(np), 19:8(np);
11:21(C*), 23:50(Cp), 8:3(C).

54. Ὑποστρέφω:

The word occurs 21 times in Lk. It does not occur in Mt.[4] It occurs 8 times in the matter peculiar to Lk. It is introduced by Luke 5 times into passages which have parallels in Mt. It is found 8 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.

1:56(np), 2:43(np), 2:45(np), 10:17(np), 17:15(np),
17:18(np), 24:33(np), 24:52(np); 7:10(dMt), 8:37(dMt),
11:24(dMt), 19:12(dMt), 24:9(dMt,dMk); 8:39(C*), 23:56(C),
2:20(Cnp), 4:1(Cp), 8:40(Cp), 4:14(C), 9:10(C), 23:40(C).

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[1] Harnack, p. 9.

[2] It occurs once in Acts.

[3] Creed, p. 107.

[4] The word occurs once in Mk. It occurs 12 times in Acts and only 3 times in the rest of the N.T.

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56. Χαίρω:

This word, in its meaning if rejoicing, occurs 11 times in Lk. It occurs 3 times in Mt,[1] once in a passage which has a parallel in Lk. Luke takes it over. It occurs 7 times in the matter peculair to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt and once it is found in a compositional passage. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'. It is 'likely' that this is a linguistic usage of Luke also.[2]*

6:23(=Mt); 1:14(np), 10:20bis(np), 15:5(np), 15:32(np),
19:6(np), 22:38(np); 19:37(dMt), 22:5(dMt,=Mk); 13:17(C).

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[1] It occurs once in Mk and 5 times in Acts.

[2] Hawkins, p. 49.

ἐγγίζω: 10:9(=Mt), 19:29(=Mt,=Mk); 7:12(np), 15:25(np),
24:15(np), 24:28(np); 10:11(dMt), 12:33(dMt),
18:40(dMt,dMk), 19:37(dMt,dMk), 21:8(dMt,dMk),
22:47(dMt,dMk); 18:35(Cp), 22:1(Cp), 15:1(Cnp),
19:41(Cnp), 21:20(C*), 21:28(C*).

κλαίω : 22:62(=Mt,=Mk); 6:25(np), 7:13(np), 7:38(np),
23:28bis(np), 6:21(dMt), 7:32(dMt), 8:52(dMt,dMk),
8:52(dMt,=Mk); 19:41(Cnp).

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B. Generally Speaking:

1. Luke dislikes the use of the historic present, both in narrative contexts and in parables.[1]

a. The historic present occurs only 7 times in Lk, in narrative contexts. It occurs 78 times in Mt in such contexts,[2] 38 times in passages which have parallels in Lk. All 38 instances are altered or omitted by Luke. But, Luke introduces it once into a passage which has a parallel in Mt; and, 3 times it is found in passages which may be compositional. It is also found 3 times in the matter peculiar to Lk.

> 7:40(np), 24:12(np), 24:36(np); 17:37(dMt); 8:49(C*), 11:37(Cp), 11:45(Cp).[3]

b. The historic present occurs 5 times in Lk, in parables. It occurs 15 times in Mt,[4] in parables; but, none are in passages which have a parallel in Lk. It is found 4 times in the matter peculiar to Lk. Once it is introduced by Luke into a passage which has a parallel in Mt, at Lk 19:22. In the pericope Lk 19:12-27, Luke may well be using a parallel source other than Mt. It is 'probable' that the historic present used in parables is a linguistic usage of the 'other source-material' of Luke.[1]

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[1] So generally all scholars, e.g., Cadbury, pp. 158-9; Schürmann I, p. 86, Moulton III, p.61, points out that only the excessive use of the historic present may be considered vulgar. Relevant also is G. D. Kilpatrick's comment quoted in Moule, p. 209. "It is also important to observe the standards of taste. For, example, in the first century the historic present was used at one extreme by the atticists in their imitation of the ancient models and at the other by writers of little or no literary pretentions, like the author of Mark (Cf. the G recension of the *Life of Aesop*). Midway between them, writers of good Koine Greek in general avoid the idiom (Cf. Eriksson, *Das Präsens Historicum in der nachklassischen griechischen Historiographie*)."

[2] It occurs 151 times in Mk and 13 times in Acts in such contexts.

[3] Hawkins, p. 149 does not include 17:37.

[4] Such usage is not found in Mk or Acts.

13:8(np), 16:7(np), 16:23(np), 16:29(np), 19:22(np).

2.a. The imperfect, excluding the periphrastic imperfect, occurs 259 times in Lk. It occurs 94 times in Mt,[2] 36 times in passages which have parallels in Lk. Luke takes it over 8 times and alters it 28 times. In 9 instances ἔφη, the form of which is both imperfect and Aorist,[3] is altered by Luke - at Lk 4:12, 7:6, 10:26, 18:22, 19:17, 19:19, 20:8, 22:34 and 23:22; in 7 instances the word is omitted altogether - at Lk 8:23, 18:26, 19:37bis, 20:39, 21:5 and 22:53; in 6 instances the change is also accompanied by a change in the word used - at Lk 5:12, 8:32, 8:42, 11:14, 19:23 and 22:14; once the imperfect is changed to the periphrastic imperfect, at Lk 5:29; and, in 5 instances the change is a simple change in tense - at Lk 5:18, 8:52, 9:18, 20:5 and 23:35.

In addition to the 8 times taken over from Mt, the imperfect is found 129 times in the matter peculiar to Lk.[4] Luke introduces it 60 times into passages which have parallels in Mt; and, it is found 62 times in passages which may be compositional. It is 'certain' that the use of the imperfect is a linguistic usage of Luke.[1] It may also have been a linguistic usage of Luke's 'other source-material'.

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[1] Jeremias, Parables, p. 183; Rehkopf, p. 99, suggests that all the occurrences of the historic present in Lk are pre-Lukan.

[2] It occurs 228 times in Mk and 329 times in Acts. These figures are from Hawkins, p. 51.

[3] BAG, sub voce 'φημί'.

[4] These passages are not listed here.

> 4:39(=Mt,=Mk), 5:30(=Mt,=Mk), 8:41(=Mt,=Mk), 8:53(=Mt,=Mk), 22:6(=Mt,=Mk), 22:54(=Mt,dMk), 22:55(=Mt,dMk), 23:3(=Mt,dMk); 5:25(dMt,dMk), 5:28(dMt,dMk), 6:1bis(dMt,dMk), 6:5(dMt,=Mk), 6:7(dMt,=Mk), 6:23(dMt), 7:2(dMt,dMk), 7:6(dMt,dMk), 8:8(dMt,=Mk), 8:9(dMt,=Mk), 8:23bis(dMt,dMk), 8:27(dMt,dMk), 8:37(dMt,dMk), 8:40(dMt,dMk), 8:42(dMt,dMk), 8:52bis(dMt,dMk), 9:6(dMt,dMk), 9:7(dMt,dMk), 9:11bis(dMt,dMk), 9:23(dMt,dMk), 9:30(dMt,dMk), 9:43(dMt,dMk), 10:2(dMt), 11:16(dMt,dMk), 13:18(dMt,=Mk), 17:6(dMt), 17:27(4 times)(dMt), 18:15(dMt,=Mk), 18:15(dMt,dMk), 18:35(dMt,=Mk), 18:36(dMt,dMk), 18:39(dMt,=Mk), 18:43(dMt,=Mk),19:20(dMt), 19:21(dMt), 19:36(dMt,dMk), 21:10(dMt,dMk), 22:7(dMt,dMk), 22:41(dMt,=Mk), 22:47(dMt,dMk), 22:59(dMt,dMk), 22:63(dMt,dMk), 22:64(dMt,dMk), 22:65(dMt,dMk), 23:23bis(dMt,dMk), 23:24(dMt,dMk), 23:25(dMt,dMk), 23:32(dMt,dMk), 23:34(dMt,dMk), 23:35(dMt,dMk), 23:47(dMt,dMk);5:18(C*), 7:4(C*), 8:31(C*), 8:38(C*), 19:14(C*), 12:54(Cnp), 13:6(Cnp), 15:1(Cnp), 16:1(Cnp), 16:14bis(Cnp), 17:11(Cnp), 18:1(Cnp), 19:1(Cnp), 23:12(Cnp); 3:7(Cp), 3:18(Cp), 4:1(Cp), 10:1(Cp), 14:25(Cp), 19:28(Cp), 22:1(Cp), 22:2bis(Cp), 23:5(Cp), 4:40bis(C), 4:41bis(C), 4:42bis(C), 5:15bis(C), 5:26(C), 5:36(C), 6:8(C), 6:11(C), 6:18(C), 6:19bis(C), 6:19(C), 6:20a(C), 8:1(C), 8:19(C), 8:29(C), 8:29bis(C), 9:43b(C), 9:45(C), 13:17bis(C), 13:22(C), 18:34(C), 19:47(C), 19:48(C), 20:40(C), 21:37bis(C), 23:48(C), 23:54(C), 24:10(C), 24:11(C).

b. ἔφη occurs 8 times in Lk. It occurs 13 times in Mt,[2] 10 in passages which have parallels in Lk. Luke takes it over once and alters it 9 times. It is found 4 times in the matter peculiar to Lk. It replaces λέγει in the text of Mt 3 times, in the passion narrative, where Luke may have had another source. To avoid the imperfect form ἔφη may be a 'probable' linguistic usage of Luke.

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[1] So Harnack, p. 107; Cf. Cadbury, pp. 160-1.

[2] It occurs 6 times in Mk and 15 times in Acts.

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23:3(=Mt, Mk); 7:40(np), 7:44(np), 15:17(np), 23:40(np),
22:58bis(dMt,dMk); 22:70(dMt,dMk).

c. It is said that the imperfect of λέγω is "frequently corrected by Luke to the aorist."[1] The imperfect of λέγω occurs 3 times in Lk. It occurs 10 times in Mt,[2] 4 times in passages which have parallels in Lk. It is altered by Luke 2 times to a participle, at Lk 5:37 and 23:35; and, once to an aorist, at Lk 8:52. It occurs 7 times in the matter peculiar to Lk. It is introduced by Luke 9 times into passages which have parallels in Mt; and, 7 times it is found in passages which may be compositional. It is 'certain' that the use of the imperfect of λέγω should be considered a linguistic usage of Luke.[3]

d. It is said that the imperfect of ἐπερωτάω is "frequently corrected by Luke to the Aorist."[4] The imperfect of ἐπερωτάω occurs 5 times in Lk. It does not occur in Mt.[5] It is found 3 times in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt.

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[1] Cadbury, p. 160.

[2] It occurs 49 times in Mk and 11 times in Acts.

[3] It may be noted that in 15 of the 22 instances in Lk, it introduces a speech of Jesus. The exceptions are at 4:22, 6:5, 16:5, 22:65, 23:34. 23:42 and 24:10. In 4 instances, at 5:36, 13:6, 14:7 and 18:1 it introduces a parable. For verses see p. 56 above.

[4] Cadbury, p. 160.

[5] It occurs 14 times in Mk. It does not occur in Acts.

3:10(np), 3:14(np), 23:9(np); 8:9(dMt,=Mk), 22:64(dMt,dMk).

3. The use of the periphrastic tenses is frequent in Lk. The usage occurs 62 times in Lk. It occurs 18 times in Mt.[1]

a.i. The periphrastic imperfect[2] occurs 30 times in Lk.[3] It occurs 6 times in Mt[4] 3 times in passages which have parallels in Lk. Luke takes the usage over once, and alters it 2 times, at Lk 12:3 and 18:23. It occurs 14 times in the matter peculiar to Lk. It is introduced 3 times into passages which have parallels in Mt; and, it is found 12 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[5] It may also be a linguistic usage of Luke's 'other source-material'.

8:32(=Mt,=Mk); 1:10(np), 1:21(np), 1:22(np), 2:8(np), 2:51(np), 4:20(np), 4:33(np), 9:53(np), 13:10(np), 13:11(np), 14:1(np), 23:8(np), 24:13(np), 24:32(np); 4:38(dMt,dMk), 11:14(dMt,dMk), 23:53(dMt,dMk); 4:31(C*), 23:19(C*), 2:33(Cnp), 15:1(Cnp), 5:17bis(Cp), 6:12(Cp), 8:40(Cp), 4:44(C), 19:47(C), 21:37(C).

ii. In 14 of the 15 instances in which the usage may be traced to the hand of Luke, the usage either occurs at the beginning of an introductory sentence to a section or later on in the introductory sentence or in the closing sentence of a section. The periphrastic imperfect used in the introduction or the close of a section, seems 'certain' to be a linguistic usage of Luke.

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[1] The usage occurs 36 times in Mk and 55 times in Acts.

[2] Some scholars consider that this usage reflects semitic usage of hãyã + the participle. Dalman, p. 35; BDF # 353.1; H. F. D. Sparks, "The Semitisms of St. Luke's Gospel," JTS 44 (1943): 131. Classical and Hellenistic usage provides many examples with the perfect participle but not with the present participle.

[3] Hawkins, p. 51, counts only 26; Moulton IV, p. 52, counts 33. There are some instances in which it is difficult to decide whether the occurrence is a periphrastic usage or whether the copula should be translated as 'there is/are'.

[4] It occurs 26 times in Mk and 27 times in Acts.

[5] Plummer, p. 11.

Beginning of a section[1] : 11:14(dMt,dMk), 13:10(np), 15:1(Cnp).
In the introduction : 2:8(np), 4:31(C*), 5:17bis(Cp), 5:29(dMt,dMk), 8:40(Cp).
At the close of a section : 4:44(C), 5:16(C), 6:12(Cp), 21:37(C), 19:47(C).

iii. The periphrastic present occurs once in Lk, at 6:43 (dMt,dMk). It occurs 2 times in Mt.[2]

b.i. The periphrastic pluperfect occurs 12 times in Lk. It occurs once in Mt,[3] in a passage which has no parallel in Lk. It occurs 4 times in the matter peculiar to Lk. It is introduced once by Luke into a passage which has a parallel in Mt; and, it is found 7 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.

1:7(np), 2:26(np), 4:17(np), 15:24(np); 5:18(dMt,dMk); 4:16(Cnp), 5:1(Cnp), 9:32(C*), 9:45(C), 18:34(C), 23:51(Cp), 23:55(C).

ii. The periphrastic perfect occurs 5 times in Lk. It occurs

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[1] To these could be added the periphrastic imperfect with πάρειμι in Lk 13:1(np). Farmer, Notes, p. 303, suggests that the periphrastic imperfect used at the beginning of an introductory sentence is a non-Lukan usage.

[2] It occurs 3 times in Mk and 4 times in Acts.

[3] It occurs 5 times in Mk and 19 times in Acts.

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4 times in Mt,[1] 2 times in passages which have parallels in Lk. Luke takes it over once and alters it once, at Lk 12:7.

12:2(=Mt), 12:6(dMt), 20:6(dMt,dMk), 23:15(np), 24:38(np).

c.i. The periphrastic future occurs 7 times in Lk. It occurs 2 times in Mt,[2] once in a passage which has a parallel in Lk. Luke takes it over. It occurs 3 times in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt; and, once it is found in a passage which may be compositional. It seems 'likely' that this is a linguistic usage of Luke.

21:17(=Mt), 1:20(np), 5:10(np), 12:52(np); 17:35(dMt); 21:24(C*), 22:69(dMt,dMk).

ii. The periphrastic future perfect occurs at Lk 12:52(np). It occurs 2 times in Mt,[3] both in passages which have no parallels in Lk.

d.i. The periphrastic tense with the subjunctive occurs at Lk 14:8(np).[4]

ii. The periphrastic tense with the imperative is used at Lk 12:35(np) and 19:17(dMt). It occurs once in Mt and is altered by Luke, at 12:58.[4]

iii. The periphrastic tense with the infinitive is used at Lk 9:18(Cp) and 11:1(Cp). It is not found in Mt.[4]

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[1] It does not occur in Mk. It occurs 4 times in Acts.

[2] It occurs 2 times in Mk and once in Acts.

[3] It does not occur in Mk or Acts.

[4] The usages are not found in Mk or Acts.

4. It is said that, "Luke's preference for the future passaive is specially striking."[1] The future passive occurs 67 times in Lk. It occurs 73 times in Mt,[2] 38 times in passages which have parallels in Lk. Luke takes the usage over 27 times and alters or omits at 11 times - at Lk 6:48,49, 7:7, 8:18, 9:25, 11:17, 12:12, 13:28, 19:26 , 8:17 and 21:15. In addition to the 27 times taken over from Mt, it is found 18 times in the matter peculiar to Lk. It is introduced by Luke 10 times into passages which have parallels in Mt; and, it is found 5 times in 'C' passages and 7 times in 'C*' passages. The future passive can, of course, be described as a linguistic usage of Luke; but, it cannot be said that Luke has any special preference for the future passive.

> 6:21(=Mt), 6:37(=Mt), 8:17(=Mt,dMk), 8:18bis(=Mt, =Mk), 10:15bis(=Mt), 11:9bis(=Mt), 11:10(=Mt), 11:18(=Mt,=Mk), 11:29(=Mt,=Mk), 11:31(=Mt), 12:2 bis(=Mt), 12:10(=Mt,=Mk), 12:10(=Mt,dMk), 12:31 (=Mt,=Mk), 13:29(=Mt), 14:34(=Mt,dMk), 17:37(=Mt), 19:26bis(=Mt), 20:18(=Mt), 21:6(=Mt,dMt), 21:10 (=Mt,=Mk), 21:26(=Mt,=Mk); 1:15(np), 1:20(np), 1:23(np), 1:32(np), 1:35(np), 1:60(np), 1:76(np), 2:2(np), 3:5bis(np), 10:42(np), 12:53(np), 14:11 bis(np), 14:14(np), 16:31(np), 18:14bis(np); 5:37(dMt,dMk), 9:26(dMt,=Mk), 11:51(dMt), 12:3bis (dMt), 12:9(dMt), 17:34bis(dMt), 21:5(dMt,dMk), 21:16(dMt,dMk); 6:37bis(C*), 6:38bis(C*), 8:50(C*), 12:48(C*), 21:24(C*), 18:31(C), 18:32quad(C).

5. The use of the 3rd person plural active verb where a passive

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[1] Cadbury, p. 164-65. Also Schürmann I, p. 137.

[2] The usage occurs 22 times in Mk and 12 times in Acts.

form might be more appropriate, reflecting the Aramaic impersonal construction,[1] occurs 14 times in Lk. It occurs 10 times in Mt,[2] 8 times in passages which have parallels in Lk. Luke takes it over 5 times. He alters it 3 times, at Lk 5:38, 8:16 and 9:17; but, only at Lk 9:17 is it altered to the passive form. It occurs 3 times in the matter peculiar to Lk. It is introduced by Luke 3 times into passages which have parallels in Mt; and, it occurs 3 times in passages which may be compositional. It seems 'probable' that this is a linguistic usage of Luke.[3]

> 5:18(=Mt,=Mk), 6:44(=Mt), 12:11(=Mt), 21:13(=Mt,=Mk),
> 21:27(=Mt,=Mk); 12:20(np), 16:9(np), 23:31(np);
> 14:35(dMt,dMk), 17:23(dMt,dMk), 18:15(dMt,=Mk);
> 6:38(C*), 12:48(C*), 18:33(C*).

6. The genitive absolute construction occurs 54 times in Lk. It occurs 47 times in Mt,[4] 14 times in passages which have parallels in Lk. Luke takes the construction over 3 times; and, he alters it 11 times - at Lk 5:29, 8:12,13,19,27, 9:12, 20:1, 20:41, 21:7, 22:14,19.[5] It is

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[1] Black, p. 91.

[2] It occurs 6 times in Mk and once in Acts.

[3] Schürmann I, p. 79.

[4] It occurs 33 times in Mk and 71 times in Acts.

[5] In 2 of these instances, at Lk 9:12 and 22:14, Luke is avoiding the phrase ὀφίας γενομένης. In 4 instances he is correcting a wrong use of the genitive absolute construction, at Lk 5:29, 8:27, 20:1 and 24:3. But this aspect should not be exaggerated. There are 6 instances of the wrong use of the genitive absolute construction in Lk, at 9:42, 14:29, 15:20, 17:11, 18:40 and 22:40. (See Moulton III, p. 322), 3 of these, at Lk 14:29, 15:20 and 17:11 are in the matter peculiar to Lk. but, the other 3 instances are from the hand of Luke, according to our classification of texts.

found 8 times in the matter peculiar to Lk. It is introduced by Luke 18 times into passages which have parallels in Mt; and, it is found 25 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[1] The paucity of occurrences in the matter peculiar to Lk is also worth noting.

> 7:24(=Mt), 9:34(=Mt,dMk), 22:47(=Mt,=Mk); 7:42(np), 14:29(np), 14:32(np), 15:14(np), 15:20(np), 17:12(np), 24:36(np), 24:41(np); 3:21(dMt,dMk), 6:48(dMt), 7:2(dMt), 7:6(dMt), 8:23(dMt,dMk), 9:42(dMt,dMk), 11:14(dMt), 18:36(dMt,dMk), 18:40(dMt,dMk), 19:36(dMt,dMk), 19:37 (dMt,dMk), 21:5(dMt,=Mk), 22:10(dMt,dMk), 22:53(dMt,dMk), 22:60(dMt,dMk), 23:45(dMt,dMk), 24:5(dMt,dMk); 8:45(C*), 8:49(C*), 19:33(C*), 21:26(C*), 21:28(C*), 2:2(Cnp), 3:1 quad(Cp), 4:2(Cp), 8:4(Cp), 9:37(Cp), 9:57(Cp), 20:1 (Cp), 11:29(Cp), 3:15bis(C), 4:40(C), 4:42(C), 9:43(C), 11:53(C), 12:1(C), 13:17(C), 19:11(C).

7.a. The use of the articular participle where a relative clause may be more appropriate,[2] occurs 65 times in Lk. It occurs 38 times in Mt,[3] 8 times in passages which have parallels in Lk. Luke takes it over 5 times and alters it 3 times, at Lk 6:14, 6:49 and 19:45.[4] It is found 26 times in the matter peculiar to Lk. It is introduced by Luke 18 times into passages which have parallels in Mt; and, it is found 16 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[5] The possibility that it was also

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[1] Cadbury, pp. 133-4; Harnack, p. 113. Cf. Schürmann I, p. 94.

[2] Such usage is not unclassical. See Goodwin, # 1559. But the frequency of usage may indicate an underlying Semitic participle. See Moulton III, p. 152.

[3] It occurs 9 times in Mk and 60 times in Acts.

[4] At Lk 6:14, Luke changes ὁ λεγόμενος which he uses only once elsewhere in the Gospel.

[5] Cadbury, pp. 135-6; Schürmann III, p. 74.

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a linguistic usage of Luke's 'other source-material' cannot be excluded.

> 10:13(=Mt), 11:10(=Mt), 13:34(=Mt), 19:26(=Mt), 22:30 (=Mt,=Mk); 1:19(np), 1:36(np), 1:61(np), 1:71(np), 2:5(np), 2:17(np), 2:18(np), 2:21(np), 2:38(np), 2:47(np), 4:22(np), 7:39(np), 13:14(np), 14:10(np), 14:11(np), 14:29(np), 15:6 (np), 15:30(np), 17:10(np), 17:12(np), 18:7(np), 18:14(np), 21:35(np), 21:36(np), 24:14(np), 24:44(np); 6:15(dMt,dMk), 6:47(Mt ὅστις), 7:32(dMt), 9:7(dMt,dMk), 9:35(dMt,dMk), 10:11(dMt,dMk), 10:23(Mt ὅτι), 11:4(dMt), 11:50(dMt), 11:51 (Mt ὅς), 16:18(Mt ὅς), 19:29(dMt,dMk), 20:18(dMt), 20:27 (dMt,Mk ὅστις), 20:46(dMt,=Mk), 21:15(dMt,dMk), 22:19(dMt, dMk), 22:63(dMt,dMk), 23:33(Mt,Mk ὅς); 12:47(C*), 19:27(C*), 21:22(C*), 2:47(Cnp), 18:9(Cnp), 6:27(Cp), 22:1(Cp), 8:2(C), 9:31(C), 13:17(C), 18:31(C), 21:37(C), 22:3(C), 23:48(C), 23:49bis(C).[1]

b.i. Πᾶς with the articular participle following, occurs 29 times in Lk.[2] It occurs 16 times in Mt,[3] 4 times in passages which have parallels in Lk. Luke takes it over 2 times and alters it 2 times, at Lk 6:49 and 19:45. It occurs 15 times in the matter peculiar to Lk. It is introduced by Luke 6 times into passages which have parallels in Mt; and, it is found 6 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke. It may also have been the linguistic usage of Luke's 'other source-material'.

> 11:10(=Mt), 19:26(=Mt); 1:66(np), 1:71(np), 2:18(np), 2:38(np), 2:47(np), 13:4(np), 14:10(np), 14:11(np), 14:29(np), 17:10(np), 18:14(np), 21:35(np), 21:36(np), 24:14(np), 24:44(np); 6:47(Mt ὅστις), 9:7(dMt,dMk), 11:4

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[1] Cadbury includes 6:29,48, 8:8,21, 12:9,10; the usages in Lk, while being different from Mt/Mk, seems to me to be the regular use of the substantival participle. See BDF # 413.

[2] This may be a generic use of the participle - BDF # 413.2. It seems to me also to reflect the Aramaic expression kol-dĭ.

[3] The usage occurs 2 times in Mk and 23 times in Acts.

(dMt), 16:18(Mt ὅς), 20:18(dMt), 21:15 ἅπας(dMt,dMk); 21:22(C*), 2:47(Cnp), 13:17(C), 18:31(C), 23:48(C), 23:49(C).

ii. The articular participle of καλέω used as an appositive, usually to a proper noun, occurs 9 times in Lk. It does not occur in Mt.[1] It occurs 3 times in the matter peculiar to Lk. It is introduced 3 times by Luke into passages which have parallels in Mt; and, it is found 3 times in passages which are compositional. It is 'certain' that this is a linguistic usage of Luke.

1:36(np), 2:21(np), 7:39(np); 6:15(dMt,dMk), 19:29(dMt,dMk), 23:33(dMt,dMk); 8:2(C), 21:37(C), 22:3(C).

8. The use of the present participle to denote future, which may be a Semitism,[2] occurs 6 times in Lk. It occurs 5 times in Mt,[3] 3 times in passages which have parallels in Lk. Luke takes it over 2 times and he alters it once, at Lk 3:16. It occurs 2 times in the matter peculiar to Lk. It is introduced by Luke once into a passage which has a parallel in Mt; and, once it is found in a passage which may be compositional.

7:19(=Mt), 22:20(=Mt,=Mk); 1:35(np), 14:31(np); 22:19 (dMt,dMk); 13:23(Cp).

9. The redundant participle, which describes a movement or attitude preparatory to an action on which the stress lies,[4] occurs 47

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[1] It does not occur in Mk. It occurs 11 times in Acts. Acts also uses ἐπικαλέω in this way 4 times.

[2] Moulton III, p. 87; Joachim Jeremias, The Eucharistic Words of Jesus, trans. from 3rd ed. Norman Perrin (London : S.C.M. Press), p. 179.

[3] It occurs 2 times in Mk and 3 times in Acts.

[4] This is a Semitism. Creed, p. lxxx; Moulton IV, pp. 51-52; Gustaf Dalman, The Words of Jesus (Edinburgh : T.& T. Clark, 1909), pp. 21-

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times in Lk.

a. ἔρχομαι and its compounds are used, in such a manner, 14 times in Lk. The usage occurs 20 times in Mt,[1] 7 times in passages which have parallels in Lk. It is taken over by Luke 2 times; and, he alters it 5 times - at Lk 8:5,19,34, 19:14,21. It is found 10 times in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt. It is nearly 'certain' that this is a linguistic usage of Luke's 'other source-material'.

> 8:24(=Mt), 9:12(=Mt,=Mk); 5:7(np), 7:14(np), 7:36(np), 12:36(np), 12:37(np), 13:14(np), 14:9(np), 15:25(np), 16:21(np), 18:5(np); 6:47(dMt), 9:60(dMt).

b. πορεύομαι is used, in such a manner, 7 times in Lk. The usage occurs 8 times in Mt,[2] 2 times in passages which have parallels in Lk. It is taken over by Luke once and it is altered once - at Lk 9:2. It is found 5 times in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt. It seems nearly 'certain' that this is a linguistic usage of Luke's 'other source-material'.

> 7:22(=Mt); 9:52(np), 13:32(np), 14:10(np), 15:15(np), 17:14(np); 8:14(dMt,=Mk), 22:8(dMt,dMk).

c. λαμβάνω is used, in such a manner, 4 times in Lk. The usage is found 5 times in Mt,[3] 4 times in passages which have parallels

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26, hereafter cited as Dalman.

[1] The usage occurs 6 times in Mk and 3 times in Acts.

[2] The usage does not occur in Mk and 3 times in Acts.

[3] The usage occurs 2 times in Mk and once in Acts.

in Lk. Luke takes it over 2 times and he alters it 2 times - at Lk 20:10,15. It is found once in the matter peculiar to Lk. It is introduced by Luke once into a passage which has a parallel in Mt.

13:19(=Mt), 13:21(=Mt); 24:43(np); 6:4(dMt,dMk).

d.i. ἀνίστημι is used, in such a manner, 12 times in Lk. The usage is found once in Mt,[1] and it is taken over by Luke. It is found 9 times in the matter peculiar to Lk. It is introduced once by Luke into passage which has a parallel in Mt; and, once it is found in a passage which may be compositional. It is nearly 'certain' that this is a linguistic usage of Luke's 'other source-material'.

5:28(=Mt,=Mk); 1:39(np), 4:29(np), 11:7(np), 11:8(np), 15:18(np), 15:20(np), 17:19(np), 24:12(np), 24:33(np); 23:1(dMt,dMk); 6:8(C).

ii. ἐγείρω is used, in such a manner, once in Lk. The usage occurs 5 times in Mt,[2] 2 times in passages which have parallels in Lk. In both instances Luke alters the usage - at 8:24,42. The only occurrence in Lk is at Lk 11:8(np).

e. ἀφίημι and καταλείπω are not used in Lk, in such a manner. The usage occurs 5 times in Mt.[3] The only occurrence in a passage which has a parallel in Lk, is altered by Luke - at Lk 20:26.

f. ἵστημι, καθίζω and κάθημαι are used, to denote 'sitting', in such a manner, 9 times in Lk. The words together occur 5 times in

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[1] The usage occurs 4 times in Mk and about 15 times in Acts. Joachim Jeremias, "*Tradition und Redaktion in Lukas 15*," ZNW 62 (1971): p. 180, counts 17 instances in Lk. He does not give details.

[2] The usage does not occur in Mk or Acts.

[3] The usage occurs 2 times in Mk. It does not occur in Acts.

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Mt,[1] 3 times in passages which have parallels in Lk. Luke takes it over 2 times and he alters it once - at Lk 9:27. It occurs 7 times in the matter peculiar to Lk. It seems 'certain' that this is a linguistic usage of Luke's 'other source-material'.

> 5:27(=Mt,=Mk), 22:30(=Mt); 5:3(np), 14:28(np), 14:31(np), 16:6(np), 18:11(np), 19:8(np), 23:10(np).

Summing up, the redundant participle, which describes a movement or attitude preparatory to an action occurs 48 times in Lk. It occurs 49 times in Mt,[2] 20 times in passages which have parallels in Lk. Luke takes it over 8 times and he alters it 12 times. In addition to the 8 instances taken over from Mt, it is found 33 times in the matter peculiar to Lk. It is introduced 6 times by Luke into passages which have parallels in Mt; and, once it is found in a passage which may be compositional. It is nearly 'certain' that this is a linguistic usage of Luke's 'other source-material'.

10. The pleonastic λέγων, used more or less as an introduction to direct discourse,[3] after verbs of speaking, shouting, commanding etc., occurs 38 times in Lk. It occurs 49 times in Mt,[4] 20 times in passages which have parallels in Lk. Luke takes it over 6 times and he alters it 14 times - at Lk 3:4, 6:7, 8:4,28,32, 13:18, 18:39, 19:38, 20:37,41 23:18,21,23,35. In addition to the 6 times taken over from Mt, it is

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[1] The usage occurs 2 times in Mk and 4 times in Acts.

[2] The usage occurs 16 times in Mk and 24 times in Acts.

[3] This may be a formation based on the model of the Hebrew yědabbēr lēʾmōr - BDF # 397.3; Dalman, p. 25.

[4] It occurs 21 times in Mk and 20 times in Acts.

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found 13 times in the matter peculiar to Lk. It is introduced by Luke 14 times into passages which have parallels in Mt; and, it is found 5 times in passages which may be compositional.[1]

> 9:18(=Mt,=Mk), 18:38(=Mt), 20:5(=Mt,=Mk), 21:28(=Mt,=Mk), 22:42(=Mt,dMk), 23:3(=Mt,dMk); 1:63(np), 1:67(np), 3:10 (np), 3:14(np), 4:35(npMt,=Mk), 4:36(npMt,=Mk), 7:39(np), 12:17(np), 14:13(np), 14:7(np), 15:3(np), 19:7(np), 24:7 (np); 5:12(dMt,=Mk), 5:17(dMt,dMk), 5:30(dMt,dMk), 8:8 (dMt,dMk), 8:54(dMt,dMk), 9:38(dMt,dMk), 13:27(dMt,dMk), 18:18(dMt,dMk), 20:2(dMt,dMk), 20:14(dMt,dMk), 20:21(dMt, dMk), 21:7(dMt,dMk), 22:59(dMt,dMk), 22:64(dMt,dMk); 7:4(C*), 12:16(Cnp), 15:2(Cnp), 18:1(Cnp), 3:16(C).

11.a. It is said that Luke tends to avoid rhetorical questions.[2] Rhetorical questions occur 55 times in Lk. They occur 31 times in Mt,[3] 20 times in passages which have parallels in Lk. Luke takes it over 14 times; and, he alters it 6 times - at Lk 6:44, 8:20, 12:23,24,25 and 20:37. In addition to the 14 times taken over from Mt, it is found 26 times in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt; and, it is found 3 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'.[4] But, it cannot be said that Luke avoids the rhetorical question.

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[1] Cadbury states: "Luke frequently adds the participle λέγων to various expressions of saying." - Cadbury, p. 170. It should be noted that Luke alters λέγων just as frequently.

[2] Cadbury, p. 81; Harnack, p. 69. Rhetorical questions, which are used to add vivacity or lucidity to the narrative or which express vivid emotions, (BDF # 496), should be distinguished from other types of questions such as deliberative questions, questions expecting answer 'yes' or 'no' etc.. There is some room here for differences of opinion about individual instances.

[3] They occur 13 times in Mk and 4 times in Acts.

[4] Farmer, _Notes_, p. 313.

5:34(=Mt,=Mk), 6:3(=Mt,=Mk), 6:32(=Mt), 6:33(=Mt), 7:24(=Mt), 7:25(=Mt), 7:26(=Mt), 9:25(=Mt,=Mk), 11:11(=Mt), 11:12(=Mt), 12:6(=Mt), 12:25(=Mt), 20:44(=Mt,=Mk); 4:22(np), 4:36(npMt,=Mk), 7:49(np), 10:40(np), 11:5(np), 11:20(np), 12:51(np), 13:2(np), 13:4(np), 13:15(np), 13:16(np), 14:5(np), 14:8(np), 14:31(np), 15:4(np), 15:8(np), 16:11(np), 16:12(np), 17:7(np), 17:8(np), 17:9(np), 17:17(np), 18:7(np), 24:18(np), 24:26(np), 24:32(np); 6:39(dMt), 11:40(dMt); 22:27(C*), 22:48(C*), 1:66(Cnp).

b. Cadbury suggests that Luke avoids questions *per se*.[1] This may be an insight derived from the two-document hypothesis. In 6 of the 10 instances he cites, Mt already has the indicative. On 4 occasions at Lk 5:33, 20:23, 20:37 and 23:20, Luke changes questions to statements or omits them altogether. But, in 5 instances - at Lk 5:21 (dMt,=Mk), 6:2(dMt,=Mk), 6:46(dMt), 13:18(dMt,=Mk) and 13:20(dMt) - Luke changes ~~the~~ indicative in Mt to an interrogative form.

c. The optative in indirect questions occurs 9 times in Lk. It does not occur in Mt.[2] It occurs 3 times in the matter peculiar to Lk. It is introduced 3 times by Luke into passages which have parallels in Mt; and, it is found 3 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[3]

1:29(np), 1:62(np), 5:26(np); 8:9(dMt,dMk), 9:46(dMt,dMk), 18:36(dMt,dMk); 22:23(Cp), 3:15(C), 6:11(C).

12. It is said that Luke dislikes antithetical parallelism.[4]

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[1] Cadbury, p. 82.

[2] It does not occur in Mk. It occurs 4 times in Acts.

[3] Creed, p. 28; Plummer, p. 22; Schürmann III, p. 12; James T. Sanders, "Tradition and Redaction in Lk 15:11-32," NTS 15 (1969) : p. 436.

[4] Cadbury, pp. 85-87; Joachim Jeremias, *New Testament Theology*, Part I, (New York : Charles Scribner's Sons), p. 15.

Antithetical parallelism occurs 76 times in Lk. The usage occurs 103 times In Mt,[1] 58 times in passages which have parallels in Lk. Luke takes the usage over 46 times and alters it 12 times - at Lk 4:4, 6:27,40,46, 8:21, 11:4, 11:44bis, 12:33, 13:24,28, 18:27. It is found 23 times in the matter peculiar to Lk.[2] But, it is introduced by Luke 5 times into passages which have parallels in Mt - at Lk 10:16, 11:47, 48, 17:23-24, 20:34; and, it is found 2 times in passages which may be compositional - at Lk 12:47-48, 22:31-32.

13. It is said that Luke likes verbs compounded with σύν.[3] Such words occur a total of 80 times in Lk. They occur 67 times in Mt,[4] but only 18 times in passages which have parallels in Lk. Luke takes over 8 instances and he alters 10 instances - at Lk 5:38, 8:12,18, 12:24, 17:1, 19:21,22,32, 22:13 and 22:52. In addition to the 8 times taken over from Mt, such words occur 32 times in the matter peculiar to Lk. They are introduced 17 times by Luke into passages which have parallels in Mt; and, it is found 23 times in passages which may be compositional. It is 'certain' that the use of verbs compounded with σύν is a linguistic usage of Luke. But it certainly could also have been a linguistic usage of Luke's 'other source-material'. The following

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[1] It occurs 30 times in Mk. These details are taken from Jeremias, Theology, pp. 14-17. Full lists may conveniently be obtained there.

[2] Included here are the 4 antithetic parallelism found between Lk 6:20-23 and 6:24-26.

[3] Taylor, p. 43 and et. al. ; Schürmann I, 95.

[4] Such usage occurs 43 times in Mk and 80 times in Acts.

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are the 40 instances in which the word is most probably from the hand of Luke.[1]

> 4:38(dMt,dMk), 6:49(dMt), 8:7(dMt,dMk), 8:23(dMt,dMk), 8:42(dMt,dMk), 9:1(dMt,dMk), 9:39(dMt,dMk), 9:42(dMt, dMk), 11:45(dMt), 12:2(dMt), 20:5(dMt,dMk), 22:4(dMt, dMk), 22:5(dMt,dMk), 22:10(dMt,dMk), 22:55(dMt,dMk), 22:63(dMt,dMk), 22:66(dMt,dMk); 8:37(C*), 8:45(C*), 9:32(C*), 2:19bis(Cnp), 2:50(Cnp), 7:11(Cnp), 4:2(Cp), 4:13(Cp), 8:4(Cp), 9:18(Cp), 9:37(Cp), 14:25(Cp), 22:23 (Cp), 23:51(Cp), 5:15(C), 8:19(C), 8:29(C), 9:51(C), 18:34(C), 23:48(C), 23:49(C), 23:55(C).

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[1] It may be significant that no single verb compounded with σύν may be described as a linguistic usage of Luke or as a linguistic usage of Luke's 'other source-material'.

C. Miscellaneous:

1.a. 'Αγαθοποιέω occurs at Lk 6:9(Mt καλῶς ποιεῖν, Mk ἀγαθός ποιέω),6:33bis(C*) and 6:35(dMt). Elsewhere in the N.T., it occurs 4 times in 1 Pet and once in 3 John.[1]

b. Κακοποιέω occurs at Lk 6:9(dMt,=Mk). Elsewhere in the N.T., it occurs once each in 1 Pet and 3 John.

2. 'Αγαλλιάω, σκιρτάω:

a. ἀγγαλιάω occurs 2 times in Lk, in both instances in contexts of 'rejoicing in the spirit.' It occurs once in Mt,[2] in a context which does not necessarily mean rejoicing in the spirit for Luke, and it is altered by him, to σκίρταω, at Lk 6:23. The Lukan occurrences are at 1:47(np) and 10:21(dMt).

b. σκιρτάω occurs 3 times in Lk, at Lk 1:41(np), 1:44(np) and 6:23(dMt). The word does not occur elsewhere in the N.T.

3. 'Αγαπάω and φιλέω:

Luke seems to prefer ἀγαπάω.

a.i. ἀγαπάω occurs 13 times in Lk. It occurs 8 times in Mt,[3] 6 times in passages which have parallels in Lk. All 6 instances are taken over by Luke. In 2 more instances, it is patterned on the instances taken over from Mt, at Lk 6:32bis. It occurs 3 times in the matter peculiar to Lk. It replaces φιλέω, in the parallel passage in

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[1] The word does not occur in Greek writers before the Christian era. Hawkins, p. 16, lists this among Lukan linguistic usages.

[2] The word does not occur in Mk. It occurs 2 times in Acts, in both instances implying a 'rejoicing in the spirit.'

[3] It occurs 6 times in Mk. It does not occur in Acts.

Mt, at Lk 11:43; and, once it is found in a passage which may be compositional.[1]

6:27(=Mt), 6:32bis(=Mt), 6:35(=Mt), 10:27(=Mt,=Mk),
16:13(=Mt); 6:32bis(dMt); 7:42(np), 7:47bis(np);
11:43(Mt φιλέω); 7:5(C*).

ii. ἀγαπάω is used absolutely at 7:47bis(np). In the rest of the N.T., such usage is found only in Jude (once) and 1 John (5 times).

b. φιλέω occurs 2 times in Lk. It occurs 5 times in Mt,[2] 3 times in passages which have parallels in Lk. Luke takes over one instance and alters the other two, at 10:37bis. Luke uses φιλέω once, at 22:47, instead of καταφιλέω.

20:46(=Mt,dMk); 22:47(Mt=Mk καταφιλέω).

c. καταφιλέω occurs 3 times in Lk. It occurs once in Mt,[3] and is altered by Luke, at Lk 22:47. All three occurrences are in the matter peculiar to Lk. It seems 'likely' that this is a linguistic usage of Luke's 'other source-material'.

7:38(np), 7:45(np), 15:20(np).

4. αἰνέω occurs 3 times in Lk.[4] It does not occur in Mt.[5]

2:13(np); 19:37(dMt,dMk); 2:20(Cnp).

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[1] Rehkopf, p. 91, suggests that this is pre-Lukan linguistic usage.

[2] It occurs once in Mk. It does not occur in Acts.

[3] It occurs once each in Mk and Acts.

[4] It occurs also at Lk 24:53(C), in some MSS including D & some MSS of the Old Latin family, A, Θ and f^1 & f^{13}.

[5] It does not occur in Mk. It occurs 3 times in Acts and 2 times in the rest of the N.T. Plummer, p. 57, calls this word Lukan; and, Rehkoph, p. 91, thinks that it is pre-Lukan.

ἐπαινέω occurs in the Gospels only at Lk 16:8(np).

5. Luke has some preferences among verbs meaning 'to recline at table with'.

a. ἀνάκειμαι occurs only at Lk 22:27bis(C*). It occurs 5 times in Mt,[1] 2 times in passages which have parallels in Lk. Both instances are altered by Luke - at Lk 5:29 and 22:14.

b. συνανάκειμαι occurs 3 times in Lk. It occurs once in Mt,[2] and it is altered by Luke, at Lk 5:29, to κατάκειμαι. It occurs in Lk at 7:49(np), 14:10(np) and 14:15(Cnp).

c. κατάκειμαι occurs at Lk 5:29(dMt,dMk) and 7:37(np). It does not occur in Mt with this meaning.[3]

d. ἀνακλίνω occurs 2 times in Lk. It occurs 2 times in Mt,[4] both instances in passages which have parallels in Lk. Luke takes over one instance and alters the other instance to κατακλίνω, at Lk 9:14. The Lukan occurrences are at Lk 12:37(np) and 13:29(=Mt).

e. κατακλίνω occurs 5 times in Lk. It does not occur in Mt.[5] It occurs 3 times in the matter peculiar to Lk and 2 times it is introduced by Luke into passages which have parallels in Mt.

7:36(np), 14:8(np), 24:30(np); 9:14(Mt=Mk ἀνακλίνω),
9:15(dMt,dMk).

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[1] It occurs 2 times in Mk. It does not occur in Acts.

[2] It occurs once in Mk. It does not occur in Acts.

[3] It occurs 2 times in Mk. It does not occur in Acts.

[4] It occurs once in Mk. It does not occur in Acts.

[5] It does not occur in Mk or Acts.

f. ἀναπίπτω occurs 4 times in Lk. It occurs once in Mt,[1] in a passage which has no parallel in Lk. It occurs 2 times in the matter peculiar to Lk. Once it is introduced by Luke into a passage which has a parallel in Mt; and, once it is found in a passage which is compositional.

14:10(np), 17:7(np); 22:14(Mt=Mk ἀνάκειμαι); 11:37(Cp).

g. συνεσθίω occurs in the Gospels only at Lk 15:2(Cnp).[2]

Summing up, it seems 'likely' that Luke has a preference for κατακλίνω and ἀναπίπτω.[3]

6. ἀναίρεω occurs 2 times in Lk. It occurs once in Mt,[4] in a passage which has no parallel in Lk.

22:2(Mt=Mk ἀποκτείνω), 23:32(dMt,dMk).

7. ἀνακύπτω occurs in the N.T. only at Lk 13:11(np) and 21:28 (C*).

8. ἀπολαμβάνω occurs 5 times in Lk. It does not occur in Mt.[5]

15:27(np), 16:25(np), 23:41(np); 18:30(Mt=Mk λαμβάνω); 6:34(C*).

9. ἀπολογέομαι occurs at Lk 12:11(Mt=Mk λαλέω) and 21:4(Mt=Mk

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[1] It occurs 2 times in Mk. It does not occur in Acts.

[2] It occurs 2 times in Acts.

[3] Cf. Schürmann I, pp. 107-8; Rehkopf, p. 91, thinks that ἀνακλίνω and ἀναπίπτω are pre-Lukan. Plummer, p. 245, thinks that κατακλίνω is Lukan.

[4] It does not occur in Mk. It occurs 18 times in Acts and 2 times in the rest of the N.T.

[5] It occurs once in Mk. It does not occur in Acts. It occurs 4 times in the rest of the N.T. James T. Sanders, "Tradition and Redaction in Lk 15," NTS 15 (1968) : p. 436, thinks that the usage is Lukan.

λαλέω). It occurs 6 times in Acts and 2 times elsewhere in the N.T.

10. ἀτενίζω occurs in Lk at 4:20(np) and 22:56(dMt,dMk). In the rest of the N.T. it occurs 11 times in Acts, 2 times in 2 Cor.[1]

11. βοάω occurs 4 times in Lk. It occurs once in Mt[2] and that instance is taken over by Luke.

> 3:4(=Mt,=Mk); 18:7(np); 9:38(dMt,dMk), 18:38(Mt=Mk κράζω).

12. The substantivised forms of the perfect passive participle neuter of γράφω occurs 5 times in Lk. The usage does not occur in Mt.[3]

> 22:37(np), 24:44(np); 20:17(dMt,dMk); 21:22(C*), 18:31(C).

13. δειπνέω occurs in the Gospels only at Lk 17:8(np) and 22:20 (dMt,dMk).

14. Of the words δέρω, κολαφίζω, ῥαπίζω and τύπτω, meaning 'to strike, beat', Luke prefers δέρω and τυπτω.

a. δέρω occurs 5 times in Lk. It occurs once in Mt,[4] and it is taken over by Luke.

> 20:10(=Mt,=Mk); 20:11(dMt,dMk), 22:63(Mt ῥαπίζω,Mk κολαφίζω); 12:47(C*), 12:48(C*).

b. τύπτω occurs 4 times in Lk. It occurs 2 times in Mt,[5] once in a passage which has a parallel in Lk. Luke takes it over.

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[1] Cadbury's statement that ἀτενίζω is a favorite word of Luke and that Luke avoids ἐμβλέπω and περιβλέπομαι is based on the two-document hypothesis. Plummer, p. 123, also suggests that the word is Lukan.

[2] It occurs 2 times in Mk, 3 times in Acts and 2 times in the rest of the N.T.

[3] It does not occur in Mk. It occurs once in Acts.

[4] It occurs 3 times in Mk and 3 times in Acts.

[5] It occurs once in Mk and 5 times in Acts.

6:29(Mt ῥαπίζω), 12:11(=Mt), 18:13(np), 23:48(C).

c. κολαφίζω occurs once in Mt (and Mark) and is altered by Luke. ῥαπίζω occurs 2 times in Mt and both instances are altered by Luke.

15. διανοίγω occurs in the N.T. only at Lk 2:23(np), 24:31,32,45 (np), once in Mk and 3 times in Acts.

16. διατάσσω occurs 4 times in Lk. It occurs once in Mt,[1] in a passage which has no parallel in Lk. Three of the occurrences in Lk are in the matter peculiar to Lk, and all 3 are substantivised neuter perfect participles - at Lk 3:13(np), 17:9,10(np). In the rest of the N.T. such usage occurs once in Acts. This may be a linguistic usage of Luke's 'other source-material'.[2]

17. εἰσφέρω occurs 4 times in Lk. It occurs once in Mt,[3] and that instance is taken over by Luke. It is introduced once by Luke into a passage which has a parallel in Mt; and, 2 times it is found in C* passages.[4]

11:4(=Mt); 12:11(dMt,dMk); 5:18(C*), 5:19(C*).

18. ἐκλέγομαι occurs 4 times in Lk. It does not occur in Mt.[5]

10:42(np), 14:7(np); 6:13(dMt,dMk), 9:35(dMt,dMk).

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[1] The word is not used in Mk. It occurs 5 times in Acts.

[2] Plummer, p. 92 and Schürmann Comm, p. 169, n. 54 suggest that the usage is Lukan.

[3] It does not occur in Mk. It occurs once in Acts.

[4] Hawkins, p. 18, suggests that this is Lukan linguistic usage.

[5] It occurs once in Mk and 7 times in Acts.

19. ἐκλείπω occurs in the N.T., only in Lk and at Heb 1:12.

16:9(np); 23:45(dMt,dMk); 22:32(C*).

20. ἐξαποστέλλω occurs in the N.T., 3 times in Lk, 7 times in Acts and 2 times in Gal.[1]

1:53(np); 20:10(Mt=Mk δέρω), 20:11(dMt,dMk).

21. ἐπιγινώσκω, which denotes accurate and thorough knowledge,[2] occurs 7 times in Lk. It occurs 6 times in Mt,[3] 2 times in passages which have parallels in Mt. Luke alters both instances (which occur in one verse) possibly because Mt uses it inaccurately - at Lk 10:22. It is found 5 times in the matter peculiar to Lk. It is introduced by Luke once into a passage which has a parallel in Mt; and, once it is found in a compositional passage.

1:22(np), 7:37(np), 23:7(np), 24:16(np), 24:33(np);
5:22(Mt εἰδώς,=Mk); 1:4(C).

22. ἐπιθυμέω occurs 4 times in Lk. It occurs once in Mt,[4] and it is altered by Luke to θέλω, at Lk 20:4. It occurs 2 times in the matter peculiar to Lk; and, 2 times it is found in C* passages.[5]

15:16(np), 16:21(np); 17:22(C*), 22:15(C*).

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[1] Jeremias, *Parables*, p. 72, n. 84, considers this Lukan usage.

[2] BAG, *sub voce*; Plummer, p. 5.

[3] It occurs 3 times in Mk and 13 times in Acts.

[4] It does not occur in Mk; it occurs once in Acts.

[5] Rehkopf, p. 30 and Jeremias, *Parables*, p. 129, n. 75, suggest that the usage is non-Lukan. Jeremias also points out that the usage of ἐπιθυμεῖν + the infinitive, in all 4 instances, points to unfulfilled desire. Schürmann I, p. 46, suggests that the usage is Lukan.

23. ἐπισκέπτομαι occurs 3 times in Lk. It occurs 2 times in Mt,[1] in both instances in passages which have no parallels in Lk. All 3 instances in Lk are in the matter peculiar to Lk.

1:68(np), 1:78(np), 7:16(np).

24. ἥκω occurs 5 times in Lk. It occurs 4 times in Mt,[2] 3 times in passages which have parallels in Lk. Luke takes it over 2 times and alters it once, at Lk 11:51. It occurs 2 times in the matter peculiar to Lk. It may be introduced once[3] by Luke into a passage which has a parallel in Mt.[4]

12:46(=Mt), 13:29(=Mt); 15:27(np), 19:43(np); 13:5(dMt).

25. θύω occurs 4 times in Lk. It occurs once in Mt, in a passage which has no parallel in Lk. It is found 3 times in the second half of Ch. 15, which is matter peculiar to Lk. It is introduced once by Luke into a passage which has a parallel in Mt.[5]

15:23(np), 15:27(np), 15:30(np); 22:7(dMt,dMk).

26. κατάκειμαι occurs 3 times in Lk. It does not occur in Mt.[6]

7:37(np); 5:25(dMt,dMk), 5:29(Mt=Mk συνανάκειμαι).

27. Κατέρχομαι occurs 2 times in Lk. It does not occur in Mt.[7]

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[1] The usage does not occur in Mk. It occurs 4 times in Acts.

[2] The word does not occur in Mk or Acts.

[3] There are many variant readings to this passage at Lk 13:35.

[4] Rehkopf considers this pre-Lukan.

[5] James T. Sanders, "Tradition and Redaction in Lk 15:11-32," NTS 15 (1969) : 436, suggests thst the usage is Lukan.

[6] It occurs 4 times in Mk and 2 times in Acts.

[7] It does not occur in Mk. It occurs 15 times in Acts. Elsewhere

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Both instances are in compositional passages.

4:31(C), 9:37(Cp).

28. Κατέχω occurs 3 times in Lk. It does not occur in Mt.[1]

14:9(np); 8:15(dMt,dMk); 4:42(C).

29. Κράζω occurs 3 times in Lk. It occurs 12 times in Mt,[2] 6 times in passages which have parallels in Lk. Luke takes it over once and alters it 5 times - at Lk 8:28, 18:38, 19:37, 23:23, 23:46. But, he introduces it once into a passage which has a parallel in Mt; and, once it is found in a passage which may be compositional. On the whole it is likely that Luke avoids this word.

18:39(=Mt,=Mk); 9:39(dMt,dMk); 19:40(C*).

30. Κωλύω occurs 6 times in Lk. It occurs once in Mt,[3] and that instance is taken over by Luke. It is found 2 times in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt; and, it is found once in a passage which may be compositional.

18:16(=Mt,=Mk); 9:49(npMt,=Mk), 9:50(npMt,=Mk);
6:29(dMt), 11:52(dMt); 23:2(C*).

31. Παραγίνομαι occurs 8 times in Lk. It occurs 3 times in Mt,[4] but none are in passages which have parallels in Lk. It is found 5 times in the matter peculiar to Lk. It is introduced 2 times by Luke into

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in the N.T., it occurs only at Jas 3:15.

[1] It does not occur in Mk. It occurs once in Acts.

[2] It occurs 11 times each in Mk and Acts.

[3] It occurs 3 times in Mk and 6 times in Acts.

[4] It occurs once in Mk and 20 times in Acts.

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passages which have parallels in Mt; and once it is found in a C* passage.[1]

11:6(np), 12:51(np), 14:21(np), 19:16(np); 7:20(dMt), 22:52(dMt,dMk); 7:4(C*).

32. Παρατηρέω occurs 3 times in Lk. It does not occur in Mt.[2] In all 3 instances the subject of the verb is 'the Pharisees'.

14:1(np); 6:7(dMt,=Mk), 20:20(dMt,dMk).

33. Παρέρχομαι occurs 9 times in Lk. It occurs 8 times in Mt,[3] 6 times in passages which have parallels in Lk. Luke takes it over 4 times and alters it 2 times -at Lk 9:12 and 22:42. It occurs 3 times in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt.[4]

16:17(=Mt), 21:32(=Mt), 21:33bis(=Mt,=Mk); 12:37(np), 15:29(np), 17:7(np); 11:42(dMt), 18:37(dMt,dMk).

34. Παύω occurs 3 times in Lk. It does not occur in Mt.[5]

5:4(np); 8:24(dMt,dMk); 11:1(Cp).

35. The expressions 'falling on one's face' and 'falling at his feet' occur 3 times in Lk. The usage occurs once in Mt,[6] in a passage which has no parallel in Lk.

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[1] Taylor, p. 76 and Rehkopf, p. 72f.,suggest that the word is Lukan.

[2] It occurs once each in Mk and Acts.

[3] It occurs 5 times in Mk and 3 times in Acts.

[4] Cf. James T. Sanders, "Tradition and Redaction in Luke 15," NTS 15 (1969) : 436.

[5] It does not occur in Mk. It occurs 6 times in Acts and 6 times in the rest of the N.T.

[6] The usage does not occur in Mk. It occurs once in Acts.

17:16(np); 5:12(Mt προσκυνέω,dMk), 8:41(Mt προσκυνέω,dMk).

36. πράσσω occurs 6 times in Lk. It does not occur in Mt.[1] It is found 4 times in the matter peculiar to Lk. It is introduced once by Luke into a passage which has a parallel in Mt; and, it is found once in a compositional passage.[2]

3:13(np), 23:15(np), 23:41bis(np); 19:23(dMt), 22:23(Cp).

37. πυνθάνομαι occurs 2 times in Lk. It occurs once in Mt,[3] in a passage which has no parallel in Lk.[4]

15:26(np); 18:36(dMt,dMk).

38. σπεύδω occurs 3 times in Lk, at Lk 2:16(np) and 19:5,6(np). Elsewhere in the N.T., it occurs 2 times in Acts and at 2 Pet 3:12.

39. In the Gospels στηρίζω occurs only at Lk 9:51(C), 16:26(np) and 22:32(C*).[5] It occurs once in Acts.

40. συναντάω occurs in the N.T., at Lk 9:37(Cp), 22:10(dMt,dMk), 2 times in Acts and 2 times in Heb.

41. συνπορεύομαι occurs at 7:11(Cnp), 14:25(Cp) and 24:15(np). Elsewhere in the N.T. it occurs only at Mk 10:1.

42. ὑγιαίνω occurs in the Gospels only at 5:31(dMt,dMk), 7:10 (dMt,dMk) and 15:27(np). The word does not occur in Acts.

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[1] It does not occur in Mk. It occurs 13 times in Acts.

[2] Cf. Taylor, p. 87; Rehkopf, p. 26.

[3] It does not occur in Mk. It occurs 7 times in Acts and once in the rest of the N.T.

[4] James T. Sanders, "Tradition and Redaction in Luke 15," NTS 15 (1969) : 436, suggests that this is Lukan usage.

[5] Cf. Rehkopf, p. 97; Cf. Schürmann III, p. 110.

43. φυλάσσω occurs 6 times in Lk. It occurs once in Mt,[1] and that instance is taken over by Luke. It occurs 3 times in the matter peculiar to Lk. It occurs 2 times in passages which may be compositional.

18:21(=Mt); 2:8(np), 11:28(np), 12:15(np); 11:21(C*),
8:29(C).

44. Φυτεύω occurs 4 times in Lk. It occurs 2 times in Mt,[2] once in a passage which has a parallel in Lk. Luke takes over that instance. It is found 2 times in the matter peculiar to Lk; and it is introduced once into a passage which has a parallel in Mt.

20:9(=Mt); 13:6(np), 17:28(np); 17:6(dMt).

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[1] It occurs once in Mk and 8 times in Acts.

[2] The word occurs once in Mk. It does not occur in Acts. In the rest of the N.T., it occurs 4 times in 1Cor.

III. PARTICLE AND CONJUNCTIONS

A. The Particles:

1. Ἀλλά:

a. This adversative particle, which usually refers to a preceding negative,[1] occurs in 12 instances in Lk at the beginning of a sentence, without the preceding negative. The usage occurs 4 times in Mt,[2] 3 times in passages which have parallels in Lk. In all 3 instances Luke takes over the usage. It is found 6 times in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt; and, the remaining instance is located in a passage which is compositional.

7:25(=Mt), 7:26(=Mt), 21:9(=Mt,=Mk); 16:21(np), 17:8(np), 22:36(np), 23:15(np), 24:21(np), 24:22(np); 11:42(dMt), 12:7(Mt δὲ καί); 6:27(Cp).

b. The combination ἀλλὰ καί occurs in 4 instances in Lk. It occurs once in Mt, in a passage which has no parallel in Lk.[3] The following are the occurrences in Lk.

16:21(np), 24:21(np), 24:22(np); 12:7(Mt δε καί).

2. Ἄν:

ἄν in conjunction with the optative occurs 4 times in Lk. The

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[1] Moulton III, p. 329; BDF # 447-8.

[2] The usage occurs 8 times in Mk and 6 times in Acts.

[3] It does not occur in Mk. It occurs 4 times in Acts.

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usage does not occur in Mt.[1]

1:62(np), 15:26(np); 9:46(dMt,dMk); 6:11(C).

It is 'certain' that this is a linguistic usage of Luke.[2]

3. Ἄρα:

a. This inferential particle occurs 6 times in Lk. It occurs 7 times in Mt,[3] 4 times in passages which have parallels in Lk. It is taken over by Luke 2 times. It is omitted by Luke at Lk 18:26 and is altered to a different construction at Lk 9:46. In 2 instances it is introduced by Luke into passages which have parallels in Mt; and, in 2 instances it is located in passages which may be compositional. It is 'probable' that this is a linguistic usage of Luke.

11:20(=Mt), 12:42(=Mt); 8:25(dMt,=Mk), 11:48(dMt);
1:66(Cnp), 22:23(Cp).

b. The inferential ἄρα following the interrogative pronoun occurs 4 times in Lk. The usage occurs 4 times in Mt,[4] 3 times in passages which have parallels in Lk. It is taken over once by Luke; and, 2 times it is altered, at Lk 9:46 and 18:26. It is introduced once by Luke into passages which has a parallel in Mt; and, in 2 instances it is located in passages which may be compositional.[5]

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[1] The usage does not occur in Mk. It occurs 5 times in Acts. It does not occur in the rest of the N.T.

[2] Hawkins, p. 35.

[3] It occurs 2 times in Mk and 5 times in Acts.

[4] The usage occurs once in Mk and once in Acts. It is used 4 times in Acts, in other interrogative sentences.

[5] Schürmann III, p. 12 suggests that this is a linguistic usage of Luke. Rehkopf pp. 25, 27 thinks that only the indirect question of Lk 22:23 is from the hand of Luke.

12:42(=Mt); 8:25(dMt,=Mk); 1:66(Cnp), 22:23(Cp).

4. Ἆρα:

This interrogative particle, expecting an answer 'no', occurs in the N.T. only at Lk 18:8(Cnp), Acts 8:30 and Gal 2:17.

5. Γέ:

a. The expression εἰ δὲ μήγε, an abbreviation of a second protasis in a conditional sentence, occurs 5 times in Lk. The usage occurs 2 times in Mt,[1] once in a passage which has a parallel in Lk. It is taken over by Luke. It is found 2 times in the matter peculiar to Lk; and, 2 times it is introduced by Luke into passages which have parallels in Mt. It is 'probable' that this is a linguistic usage of Luke.[2]

13:9(np), 14:32(np); 5:36(Mt γαρ,Mk εἰ δὲ μή),
5:37(=Mt,Mk εἰ δὲ μή), 10:6(Mt ἐαν δὲ μή).

b. The expression διά γε occurs at Lk 11:8(np) and 18:5(np) and nowhere else in the N.T.

c. In addition to the instances referred to above, the particle γέ also occurs at Lk 24:21(np). It also occurs 2 other times in Mt[3] in passages which have no parallels in Lk.

6. Δέ:

a. The expression δὲ καί occurs 28 times in Lk.[4] It occurs 3 times in Mt,[1] only once in a passage which has a parallel in Lk and that instance is altered by Luke, at Lk 12:7, to ἀλλὰ καί. It is found 8 times in the matter peculiar to Lk; It is introduced 10 times by Luke into passages which have parallels in Mt; and, it is found 10 times in various kinds of compositional passages. It is 'certain' that this is a linguistic usage of Luke. But, the possibility that it is a linguistic usage of Luke's 'other source-material' also cannot be excluded.[2]

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[1] It does not occur in Mk or Acts. Elsewhere in the N.T. it occurs only at 2 Cor 11:16.

[2] Hawkins, p. 38; Creed, p. 163. It may be noted that the expression ἐάν/εἰ δὲ μή does not occur in Lk or Acts.

[3] It does not occur in Mk. It occurs 4 times in Acts.

[4] Lk 4:41, 14:34, 15:28,32 need to be added to the list on Hawkins, p. 37.

> 16:1(np), 18:9(np), 2:4(np), 3:12(np), 5:10(np), 10:32(np), 14:12(np), 15:28(np), 15:32(np), 16:22(np); 3:9(Mt δέ), 11:8(Mt=Mk καί), 14:34(Mt=Mk δέ), 19:19 (dMt), 20:11(Mt=Mk καί), 20:31(dMt,Mk καί), 21:16(Mt δέ, Mk καί), 23:32(dMt,dMk), 23:35(dMt,dMk), 23:38(dMt,dMk); 9:61(C*), 20:12(C*), 12:54(Cnp), 5:36(Cp), 6:39(Cp), 12:57(Cp), 22:24(Cp), 4:41(C).

b. Sentences beginning with the imperfect of εἶναι and δέ occur 8 times in Lk. The usage occurs 5 times in Mt,[3] 2 times in passages which have parallels in Lk. It is taken over by Luke once; and, once it is altered by Luke, at Lk 20:29. It occurs 3 times in the matter peculiar to Lk. It is introduced by Luke into a passage which has a parallel in Mt; and, it is found 3 times in compositional passages.

It is 'probable' that this is a linguistic usage of Luke.

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[1] The phrase occurs 2 times in Mk and 7 times in Acts.

[2] The expression is usually considered Lukan. So Cadbury, p. 146; Creed, p. 52; Plummer, p. 90; Jeremias, Parables, p. 72, n. 84; Taylor, p. 90.

[3] It occurs 9 times in Mk and 12 times in Acts.

8:32(=Mt,=Mk); 1:6(np), 13:10(np), 15:25(np);
23:38(Mt=Mk καί ἦν); 15:1(Cnp), 21:37(C), 24:10(C).

7. Εἰ:

a. Εἰ used as an interrogative particle occurs 8 times in Lk.

i. It is used to introduce direct questions at Lk 13:23(Cp) and Lk 22:49(C*).[1] This usage occurs 2 times in Mt,[2] once in a passage which has no parallel in Lk. Once Luke alters it to an indirect question, at Lk 6:7. It seems 'likely' that this is a linguistic usage of Luke.[3]

ii. It is used 6 times to introduce indirect questions in Lk. The usage occurs 2 times in Mt,[4] once in a passage which has a parallel in Lk; and, it is taken over by Luke. It occurs 3 times in the matter peculiar to Lk; and, 2 times it is introduced by Luke into passages which have parallels in Mt. It seems 'likely' that this is a linguistic usage of Luke.

22:67(=Mt,dMk); 14:28(np), 14:31(np), 23:6(np);
6:7(dMt,=Mk), 6:9(dMt,dMk).

b. The construction εἰ + particle ... + interrogative word occurs 7 times in Lk. The construction is found 3 times in Mt,[5] 2 times in passages which have parallels in Lk. In both instances it is taken over by Luke. It occurs once in the matter peculiar to Lk; and 4 times it is introduced by Luke into passages which have parallels in Mt. It is 'certain' that this is a linguistic usage of Luke.

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[1] This usage is pronounced unclassical and Semitic by BDF # 440.3, Moulton III, p. 333 and Creed, p. 346. However, the difference between direct speech and indirect speech is not always clear in Greek. [See Moule, p. 158. Also, Henry J. Cadbury, "Lexical Notes on Luke-Acts IV :"On Direct Quotations with Some Uses of ὅτι and εἰ," JTS 48 (1922): 412-425.]

[2] The usage occurs once in Mk. It occurs 5 times in Acts.

[3] Cf. Rehkopf, p. 59.

[4] The usage occurs 4 times in Mk and 8 times in Acts.

[5] The construction does not occur in Mk. It occurs once in Acts.

11:13(=Mt)	εἰ οὖν ... πόσῳ
11:19(=Mt)	εἰ δέ ... ἐν τίνι
23:31(np)	ὅτι εἰ ... τί
6:32(Mt ἐὰν γάρ ... τίνα)	καί εἰ ... ποία
11:18(dMt,dMk)	εἰ δέ ... πῶς
12:26(dMt)	εἰ οὖν ... τί
12:28(Mt εἰ δέ ...)	εἰ δέ ... πόσῳ

c. The expression εἰ οὐ occurs 5 times in Lk. It occurs 2 times in Mt,[1] in both instances in passages which have no parallel in Lk. All the 5 instances in Lk are in the matter peculiar to Lk. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'.

11:8(np), 16:11(np), 16:12(np), 16:31(np), 18:4(np).

8. Ἤ:

a. The use of ἤ as a disjunctive particle between two parallel or supplementary questions occur 10 times in Lk. The usage occurs 7 times in Mt,[2] 4 times in passages which have parallels in Lk. In all 4 instances it is taken over by Luke. It occurs once in the matter peculiar to Lk. It is introduced 3 times by Luke into passages which have parallels in Mt; and, 2 times it is found in passages which may be compositional. It is 'probable' that this is a linguistic usage of Luke.[3]

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[1] The expression occurs once in Mk and once in Acts.

[2] The usage occurs 4 times in Mk and once in Acts.

[3] Cf. Schürmann III, p. 84.

5:23(=Mt,=Mk), 7:19(=Mt), 20:4(=Mt,=Mk), 20:22(=Mt,=Mk);
14:3(np); 6:9bis(dMt,=Mk), 7:20(dMt); 22:27(C*), 12:41(C).

b. The use of ἤ as a disjunctive particle between two parallel sayings, occurs 4 times in Lk. The usage occurs once in Mt[1] and it is taken over by Luke. The other 3 occurrences are all in the matter peculiar to Lk. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'.[2]

11:11(=Mt); 13:4(np), 14:31(np), 15:8(np).

9. Ἰδού:

a. This demonstrative particle, without the copula, occurs 25 times in Lk. It occurs 34 times in Mt,[3] in 16 instances in passages which have parallels in Lk. It is taken over 10 times by Luke and it is altered by Luke 6 times, at Lk 6:2, 8:19, 8:20, 8:41(καὶ ἰδού), 9:34 and 11:49. In addition to the 10 times taken over from Mt, it is found 11 times in the matter peculiar to Lk. It seems to be introduced 3 times by Luke into passages which have parallels in Mt; and, once it is found in a passage which may be compositional. But it must be noted that 3 of the 4 references which may be from the hand of Luke, are located in the passion narrative where Luke may have had another source. It is unlikely that this word can be described as Lukan linguistic usage.[4]

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[1] It occurs 7 times in Mk and 10 times in Acts.

[2] The usage does not occur in Mk or Acts.

[3] On the whole question of the form of these sayings: Farmer, Notes, pp. 313-4.

[4] Cf. Creed, p. lxxix. Schürmann Comm, p. 159 and I, p. 93 suggest that Luke prefers ἰδού to καὶ ἰδού.

It is 'certain' that it was a linguistic usage of Luke's 'other source-material'.[1]

> 7:25(=Mt), 7:27(=Mt,=Mk), 7:34(=Mt), 10:3(=Mt), 13:35(=Mt), 17:23bis(=Mt), 18:28(=Mt,=Mk), 18:31(=Mt,=Mk), 22:47(=Mt); 1:38(np), 2:34(np), 2:48(np), 10:19(np), 13:7(np), 13:16(np), 13:32(np), 15:29(np), 19:8(np), 22:38(np), 23:29(np); 19:20(Mt ἴδε), 22:10(dMt,dMk), 22:21(dMt,dMk); 22:31(C*).

b. With the copula καί, ἰδού occurs 26 times in Lk. It occurs 26 times in Mt,[2] 19 times in passages which have parallels in Lk. It is taken over by Luke 5 times and it is altered or omitted by Luke 14 times, at Lk 3:22bis, 5:21, 5:29, 6:7, 8:23,28,33,43, 9:35, 18:18,35, 22:50, 23:45. In addition to the 5 times taken over from Mt, it is located 13 times in the matter peculiar to Lk. Luke seems to introduce it 6 times into passages which have parallels in Mt; and, it is found 2 times in passages which may be compositional.

> 5:12(=Mt,Mk ἔρχομαι), 5:18(=Mt,Mk ἔρχομαι), 9:30(=Mt,dMk), 11:31(=Mt), 11:32(=Mt); 1:20(np), 1:31(np), 1:36(np), 2:25(np), 7:12(np), 7:37(np), 13:11(np), 14:2(np), 19:2(np), 23:14(np), 23:15(np), 24:13(np), 24:49(np); 8:41(Mt ἰδού,Mk ἔρχομαι), 9:38(dMt,dMk), 9:39(dMt,dMk), 10:25(dMt,dMk), 13:30(dMt,dMk), 24:4(dMt); 11:41(C*) 23:50(Cp).

It must be noted that the verbal similarities between the pericope containing 9:38,39 and the corresponding pericope in Mt are minimal. Here, as in 24:4 and 11:41, Luke may have had other sources. It is unlikely, since Luke changes the expression 14 times from the text of Mt, that καί ἰδού can be described as a linguistic usage of Luke. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'.

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[1] Rehkopf, pp. 9-11; Taylor, p. 59.

[2] Καί ἰδού is not found in Mk. It is found 10 times in Acts.

c. The phrase ἰδοὺ γάρ occurs 5 times in Lk. It does not occur in Mt.[1]

1:44(np), 1:48(np), 2:10(np), 17:21(np); 6:23(dMt).

It is possible that Luke derived 6:20a-26 from another source.[2] It seems 'certain' that this is a linguistic usage of Luke's 'other source-material'.[3]

d. The 'temporal' use of ἰδού occurs in Lk in the following instances.

13:7(np), 13:16(np), 15:29(np).

It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.[4]

10. Μή:

a. The pleonastic μή with the articular infinitive is found in the following 3 instances. The usage is not found in the other Gospels or Acts. It is 'likely' that this is a linguistic usage of Luke.[5]

24:16(np); 17:1(dMt,dMk); 4:42(C).

b. The injunction μὴ φοβοῦ occurs 8 times in Lk. It occurs 7 times in Mt,[1] 2 times in passages which have parallels in Lk. Both instances are taken over by Luke. It is found 4 times in the matter peculiar to Lk; and, it is found 2 times in passages which may be compositional. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.

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[1] It does not occur in Mk. It occurs at Acts 9:11 and in the rest of the N.T. it is found only at 2 Cor 7:11.

[2] See below p.

[3] Rehkopf, p. 94; but Cf. Hawkins, p. 41; Harnack, p. 50; Plummer, p. 29.

[4] Farmer, Notes, p. 314. Moulton II, p. 447 and Creed, p. 18 call this usage an Aramaism. R. H. Connally, "Syriacisms in St. Luke," JTS 37 (1936): 278-9, suggests that this is a Syriac construction.

[5] Schürmann IV, p. 26.

12:4(=Mt), 12:7(=Mt); 1:13(np), 2:10(np), 5:10(np);
8:50(C*), 12:32(C*), 1:30(np).

c. The exhortation μὴ κλαῖε occurs in the following 3 places. It is not found in the other Gospels or Acts.

7:13(np), 23:28(np); 8:52(dMt,dMk).

d. The negative particle μή with the participle forms of εὑρίσκω is found 4 times in Lk. The usage is not found in Mt.[2]

24:23(np); 11:24(Mt indicative); 2:45(np), 5:19(C*).

e. The negative particle μή with the participle form of ἔχω occurs 6 times in Lk. The usage occurs 8 times in Mt,[3] 4 times in passages which have parallels in Lk. Luke takes over 2 instances and he alters the construction 2 times, at Lk 20:25,26. It occurs 3 times in the matter peculiar to Lk; and, it is found once in a passage which may be compositional. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.

8:6(=Mt,=Mk), 19:26(=Mt); 3:11(np), 7:42(np), 22:36(np);
11:36(C*).

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[1] It occurs 2 times each in Mk and Acts.

[2] The usage is not found in Mk. It is found 2 times in Acts.

[3] The construction occurs 4 times in Mk. It does not occur in Acts.

11. Ὅταν:

The combination ἵνα ὅταν occurs at Lk 14:10(np), 16:4(np) and 16:9(np). It does not occur in the other Gospels or Acts. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'.

12. Ὅτε:

a. The combinations καὶ ὅτε occurs 6 times in Lk. It occurs 2 times in Mt,[1] in both instances in passages which have no parallels in Lk. The usage occurs 3 times in the matter peculiar to Lk; and, it is introduced 3 times by Luke into passages which have parallels in Mt. It is 'likely' that this is a linguistic usage of Luke. It is also 'likely' that it is a linguistic usage of Luke's 'other source-material'.[2]

2:21(np), 2:22(np), 2:42(np); 6:13(dMt),
22:14(dMt,dMk), 23:33(dMt,dMk).

b. The phrase καὶ ὅτε ἐγένετο occurs in the following 3 instances. The phrase does not occur in Mt.[3]

2:42(np); 6:13(dMt), 22:14(dMt,dMk).

It seems 'likely' that this is a linguistic usage of Luke.

13. Οὖν:

The combination of the interrogative pronoun τίς with οὖν occurs in 5 instances in Lk. It occurs 3 times in Mt,[4] but none are in passages which have parallels in Lk. It occurs 2 times in the matter peculiar to Lk; and, in 3 instances it is introduced by Luke into passages which have parallels in Mt. It seems'likely' that this is a linguistic usage of Luke.

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[1] The usage occurs 5 times in Mk. It occurs 2 times in Acts; but it must be noted that ὅτε δέ occurs 8 times in Acts.

[2] Schürmann I, p. 107.

[3] It occurs once in Mk. It does not occur in Acts.

[4] The usage occurs 2 times each in Mk and Acts.

> 3:10(np), 7:42(np); 7:31(Mt δέ), 20:15(dMt,dMk), 20:17(dMt,dMk).

14. Ποῦ:

This interrogative particle occurs 7 times in Lk. It occurs 4 times in Mt,[1] 2 times in passages which have parallels in Lk. Both the instances are taken over by Luke. It occurs 2 times in the matter peculiar to Lk; and, it is introduced 3 times by Luke into passages which have parallels in Mt. It is 'likely' that this is a linguistic usage of Luke.*

> 9:58(=Mt), 22:9(=Mt,=Mk); 12:17(np), 17:17(np); 8:25(dMt,dMk), 17:37(dMt), 22:11(dMt,=Mk).

15. Τέ:

a. This enclitic particle occurs 9 times in Lk. It occurs 3 times in Mt,[2] but none are in passages which have parallels in Lk. It occurs 2 times in the matter peculiar to Lk. It is introduced by Luke 5 times into passages which have parallels in Mt; and, it is found 2 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[3]

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[1] The particle occurs 3 times in Mk. It does not occur in Acts.

[2] The particle does not occur in Mk. It occurs over 150 times in Acts.

[3] Hawkins, p. 22.

2:16(np), 24:20(np); 12:45(dMt), 14:26(dMt), 21:11(dMt,dMk), 21:11(dMt,dMk), 22:66(dMt,dMk); 15:2(Cnp), 23:12(Cnp).

b. In 7 of these instances, except at Lk 12:45, 14:26, the usage is of the form τε ... καί which could be translated 'both ...and'.[1] The usage does not occur in Mt. It is 'certain' that this is a linguistic usage of Luke.[2]

c. It must be noted that Luke never uses τέ without καί, in the Gospel. It is 'certain ' that this is a linguistic usage of Luke.[3]

16. Ὡσεί:

a. ὡσεί meaning 'about, approximately' occurs 7 times in Lk. It occurs once in Mt[4] and is taken over by Luke. It is introduced 4 times into passages which have parallels in Mt; and, it is found 2 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[5]

9:14(=Mt,dMk); 9:14(dMt,dMk), 22:41(dMt,dMk), 22:59(dMt, dMk), 23:44(dMt,dMk); 3:23(Cnp), 9:28(Cp).

b. It must be noted that in 6 of the instances above, except at 22:41, the word occurs with numerals, with the noun preceding the numeral. It is 'certain' that the use of ὡσεί with numerals, with the noun preceding, is a linguistic usage of Luke.

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[1] See, A. Marshall, "A Note on Τέ ... καί," Bible Translator 5 (1954): 182-3.

[2] Cf. Schürmann III, p. 32; Moulton III, p. 339.

[3] Plummer, p. 60.

[4] The usage does not occur in Mk. It occurs 5 times in Acts.

[5] Hawkins, p. 23; Schürmann *Comm*, p. 199, n. 80.

B. Conjunctions:

1. Ἐάν:

The use of ἐάν for ἄν, after relatives, is found 6 times in Lk. Such usage of ἐάν is found 15 times in Mt, 10 times in passages which have parallels in Lk. Luke takes it over 4 times and alters it 6 times, at Lk 6:31, 9:48, 12:10, 16:18, 17:37 and 20:3. It is introduced by Luke 2 times into passages which have parallels in Mt, at Lk 4:6 and 17:33.[1] To resist the Hellenistic tendency[2] to use ἐάν for ἄν, after relatives, seems to be a 'likely' linguistic usage of Luke.

7:23(=Mt), 9:24(=Mt,=Mk), 9:57(=Mt), 10:22(=Mt);
4:6(dMt), 17:33(dMt).

2. Ἐπειδή:

The word occurs at Lk 7:1(Cp) and 11:6(np). It does not occur in Mt.[3]

3. Ἕως:

a. This temporal conjunction followed by the subjunctive, but without the particle ἄν, is found 4 times in Lk. It occurs once in Mt in a passage which has no parallel in Lk.[4] The following are the Lukan occurrences.

12:59(dMt), 15:4(np), 17:8(np), 22:34(dMt,dMk).

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[1] It should be noted that, at 17:33 the MSS D and f 13 and some MSS of the Old Latin Family have ἄν.

[2] Moulton I, p. 43; BDF # 107.

[3] It does not occur in Mk. It occurs 3 times in Acts. Harnack, p. 74 considers this a Lukan word.

[4] The usage occurs 2 times in Mk and once in Acts.

To this should probably be added 13:35(dMt), where the future indicative follows ἕως.

It is 'likely' that the use of ἕως without ἄν is a linguistic usage of Luke.[1]

b. ἕως + the genitive case of the neuter relative pronoun occurs 7 times in Lk.

i. ἕως ὅτου occurs in 3 instances. It occurs once in Mt in a passage which has no parallel in Lk.[2] The following are the occurrences in Lk.

12:50(np), 13:8(np); 22:16(C*).

It is 'likely' that this is a linguistic usage of Luke's 'other source-material'.[3]

ii. ἕως οὗ occurs in 4 instances. It occurs 6 times in Mt.[4] The only instance which occurs in a passage which has a parallel in Lk, is taken over by Luke. The following are the occurrences in Lk.

13:21(=Mt); 15:8(np), 24:49(np); 22:18(dMt,dMk).[5]

c. Luke seems to dislike this temporal conjunction. Out of its 15 occurrences in Lk, 6 are taken over from Mt, 6 are in the matter peculiar to Lk and only 3 can be attributed to the hand of Luke. These occurrences are at 22:16(C*, ἕως ὅτου), 22:18(dMt,dMk, ἕως οὗ) and 22:34(dMt). The conjunction occurs 20 times in Mt.[1]

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[1] Rehkopf, p. 94 thinks that the usage is pre-Lukan. Joachim Jeremias, "Tradition und Redaktion in Lukas 15," ZNW 62 (1971): 182 suggests that the use of ἕως + the subjunctive without ἀν is pre-Lukan.

[2] It does not occur in Mk or Acts.

[3] Joachim Jeremias, The Eucharistic Words of Jesus, 3rd rev. ed. (London: S.C.M. Press, 1966); Schürmann I, p. 17; Rehkopf, p. 94.

[4] The expression does not occur in Mk. It occurs 5 times in Acts.

[5] Rehkopf, p. 94 suggests that the usage is pre-Lukan. He makes no distinction between ἕως ὅτου and ἕως οὗ. Farmer, Notes, p. 315 suggests that the text at 15:8 should read ἕως ὅτου.

4. Ἵνα :

It is said that Luke avoids the non-telic use of ἵνα and that he substitutes an infinitive for it.[2]

The non-telic use of ἵνα occurs 18 times in Lk. It is found 13 times in Mt, 8 times in passages which have parallels in Lk. It is taken over 4 times by Luke. It is omitted at Lk 18:18 and the construction is entirely altered at Lk 23:25,26. Only at Lk 22:6 is an infinitive clause used to replace a non- telic ἵνα in Mt. In addition to the 4 times taken over from Mt, the usage is found 5 times in the matter peculiar to Lk. It is introduced by Luke 7 times into passages which have parallels in Mt, (in 2 of those instances, at Lk 20:10 and 22:8, the ἵνα of Luke replaces an infinitive construction in Mt), and 2 times it is found in passages which may be compositional. The usage may be described as a 'likely' linguistic usage of Luke.[3]

4:3(=Mt), 6:31(=Mt), 7:6(=Mt), 18:39(=Mt,=Mk); 1:43(np), 7:36(np), 10:40(np), 16:27(np), 21:36(np); 8:16(dMt,=Mk), 8:32(dMt,dMk), 9:40(dMt,=Mk), 17:2(dMt), 20:10(dMt,=Mk), 20:28(dMt,=Mk), 22:8(dMt,=Mk); 22:30(C*), 22:32(C*).

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[1] The conjunction occurs 5 times in Mk and 7 times in Acts.

[2] Cadbury, p. 137; Schürmann III, p. 48.

[3] This non- telic use of ἵνα was widespread in Hellenistic usage. See Moulton III, p. 103; BDF # 394; Moule, p. 145; J. H. Greenlee, "ἵνα Clauses and Related Expressions," Bible Translator 6 (1955): 12-16. Plummer, p. 29, suggests that the use started with Alexandrian writers. The usage is found throughout the N.T. Moulton III, p. 103-4 gives most of the instances.

UMI

5. Καί:

a. It is said that Lk greatly reduces the occurrences of καί as a connecting particle between clauses or sentences.[1] This is a conclusion based on the two-document hypothesis. The proportion of this use of καί to this use of δέ in Mk is 5:1. In Mt it is 1.5:1. In Lk 1-2 it is 5:1 and in Lk 3-24 it is 1.6:1 - in Lk 1-24 it is 1.4:1.[2]

It is unlikely that any conclusions regarding style can be made on the basis of these statistical details. There are too many variables involved, and the proportion varies from passage to passage. In the sample passages that Cadbury deals with,[3] in passages dependent on Mt (or Mk) the proportion of καί:δέ varies from 2.5:1 to 1:2.5. In the matter peculiar to Lk, the proportion varies from 1.5:1 to 1:1.5.

b. καὶ γάρ occurs 7 times in Lk. It occurs 2 times in Mt[4] and both instances are taken over by Luke.

> 7:8(=Mt), 22:59(=Mt,=Mk); 1:66(np), 22:37(np); 6:32(dMt), 11:4(Mt ὡς καί); 6:33(C*).[5]

c. καί + the conjunction ὡς is used 9 times in Lk.[6]

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[1] Cadbury, p. 142; Schürmann I, 76-77.

[2] Moulton III, p. 332.

[3] Cadbury, p. 144.

[4] The expression occurs 2 times in Mk and once in Acts.

[5] Schürmann III, p. 28 and Rehkopf, p. 94 think that the usage is pre-Lukan. Harnack makes contradictory statements on p. 62 and p. 95.

[6] It is not found in Mk or Acts. 'Ως used as a conjunction does not occur in Mt.

i. καὶ ὡς, used temporally, occurs 6 times in Lk. It is 'likely' that this is a linguistic usage of Luke.[1]

2:39(np), 15:25(np), 19:5(np); 22:66(dMt,dMk),
23:26(dMt,dMk); 19:41(Cnp).

ii. καὶ ὡς is used to introduce attendant circumstances in 3 instances. It seems 'likely' that this is a linguistic usage of Luke.

24:35(np); 8:47(C*), 23:55(C).

d. καί + the nominative forms of the demonstrative pronouns, used in the continuation of a description, somewhat in the manner of a resumptive particle, occurs 13 times in Lk. It occurs once in Mt and is taken over by Luke.[2] It occurs 5 times in the matter peculiar to Lk. It is introduced by Luke 6 times into passages which have parallels in Mt; and, it is found once in a compositional passage. It is 'certain' that this is a linguistic usage of Luke.[3]

12:31(=Mt); 1:36(np), 2:12(np), 5:6(np), 13:8(np),
16:1(np); 3:20(dMt,dMk), 8:13(dMt,dMk), 8:41(dMt,dMk),
20:28(dMt,dMk), 22:56(dMt,dMk), 22:59(dMt,dMk); 13:17(C).

e. καί + the nominative form of the 1st and 2nd personal pronouns, used very much in the manner of the Semitic emphatic pronoun, occurs 14 times in Lk. The usage occurs 9 times in Mt,[4] 3 times in passages which have parallels in Lk. All the 3 occurrences are taken over by Luke. It occurs 7 times in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt; and, it is found once in a passage which may be compositional.

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[1] Cf. Rehkopf, p. 95; Joachim Jeremias, "*Tradition und Redaktion in Lukas*," ZNW 62 (1971): 133, suggests that καὶ ὡς + the Aorist is pre-Lukan usage.

[2] It occurs 2 times in Mk and 7 times in Acts.

[3] Hawkins, p. 42; BDF # 290.1.

[4] It occurs once in Mk and 6 times in Acts.

7:8(=Mt), 10:15(=Mt), 22:58(=Mt); 1:76(np), 3:14(np), 10:37(np), 12:36(np), 16:9(np), 19:42(np), 23:41(np); 12:29(dMt,dMk), 19:19(dMt), 22:32(C*).

6. Ὅτι:

a.i. The recitative use of ὅτι occurs 40 times in Lk. The usage occurs 18 times in Mt,[1] 9 times in passages which have parallels in Lk. It is taken over by Luke in 5 instances and Luke alters it in 4 instances - it is omitted at Lk 8:10 and 22:60 and a different construction is used at Lk 9:2 and 22:59. In addition to the 4 times taken over from Mt, it occurs 18 times in the matter peculiar to Lk. It is introduced by Luke 10 times into passages which have parallels in Mt, and 7 times it is found in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[2] It may also be a linguistic usage of Luke's 'other source-material'.

4:10(=Mt), 9:22(=Mt,=Mk), 18:37(=Mt,=Mk), 19:31(=Mt,dMk), 22:61(=Mt,=Mk); 1:25(np), 1:61(np), 2:23(np), 4:21(np), 7:16bis(np), 12:54(np), 12:55(np), 13:14(np), 14:30(np), 15:27(np), 17:10(np), 19:7(np), 19:9(np), 19:42(np), 23:5(np), 24:34(np), 24:46(np); 4:4(dMt), 4:11(dMt), 4:12(dMt), 5:36(dMt,dMk), 9:7(dMt,=Mk), 9:8bis(dMt,=Mk), 18:37(dMt,dMk), 20:5(dMt,dMk), 21:5(dMt,dMk); 15:2(Cnp), 7:4(C*), 8:49(C*), 19:34(C*), 4:41(C), 4:43(C), 5:26(C).

ii. In 14 of the instances in Lk, the ὅτι is preceded by a participle form of λέγω. The usage occurs 2 times in Mt.[3] It occurs once in a passage which has a parallel in Lk and there it is omitted by Luke. The usage occurs 7 times in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt; and, it is found 5 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke. It may also be a linguistic usage of Luke's 'other source-material'.

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[1] It occurs 40 times in Mk and 25 times in Acts.

[2] Cadbury, p. 140 and Schürmann I, p. 99 and III, p. 23 suggest that to omit ὅτι recitative is a Lukan linguistic usage. This insight is, of course, based on the two-document hypothesis.

[3] The usage occurs 10 times in Mk and 8 times in Acts.

1:25(np), 7:16(np), 14:30(np), 19:7(np), 19:42(np),
23:5(np), 24:34(np); 20:5(dMt,dMk), 21:5(dMt,dMk);
7:4(C*), 8:49(C*), 15:2(Cnp), 4:41(C), 5:26(C).

b.i. The causal use of ὅτι is abundant in Lk. It occurs 75 times in Lk, only 12 of which are taken over from the 51 occurrences in Mt.[1] In addition to these 12 instances, the usage is found another 20 times in passages which can be traced to the hand of Luke. The rest of the 43 instances are located in the matter peculiar to Lk. This frequency of occurrence may be due to Hebraic influence.[2] It is 'certain' that this is a linguistic usage of Luke. It is also 'certain' that it is a linguistic usage of Luke's 'other source-material'.[3]

ii. The causal ὅτι is followed by the negative particle in 6 instances. The usage does not occur in Mt.[4] All 7 occurrences are in passages which have no parallel in Mt. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'.

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[1] The usage occurs 12 times in Mk and 22 times in Acts.

[2] Moulton III, p. 318 and BDF # 456.2 suggest the influence of the Hebrew particle 'kī'.

[3] The references may conveniently be obtained from Moulton and Geden.

[4] It occurs once each in Mk and Acts.

1:37(np), 9:49(npMt,=Mk), 12:15(np), 12:17(np),
13:33(np), 14:14(np).

7. Οὐχί:

a. This strengthened form of οὐ occurs 18 times in Lk. It occurs 9 times in Mt,[1] 3 times in passages which have parallels in Lk. It is taken over by Luke once and 2 times it is altered by Luke, at Lk 6:32 and 12:23. In addition to the one instance taken over from Mt, it is found 14 times in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt; and, it is found once in a passage which may be compositional. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.[2]

12:6(=Mt); 1:60(np), 4:22(np), 12:51(np), 13:3(np),
13:5(np), 14:28(np), 14:31(np), 15:8(np), 16:30(np),
17:8(np), 17:17(np), 23:39(np), 24:26(np), 24:32(np);
6:39(dMt), 18:30(dMt,dMk); 22:27(C*).

b. The combination οὐχὶ ἀλλά occurs 6 times in Lk. All the 6 instances are in the matter peculiar to Lk. It is not found in the other Gospels or Acts. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'.

1:60(np), 12:51(np), 13:3(np), 13:5(np), 16:30(np),
17:8(np).

8. Πλήν:

a. The word occurs 15 times in Lk. It occurs 5 times in Mt,[3]

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[1] It does not occur in Mk. It occurs 2 times in Acts.

[2] Rehkopf, p. 96; Schürmann III, p. 84; But cf. Hawkins, p. 45.

[3] It is found once in Mk, 4 times in Acts and 6 times in the rest of the N.T.

4 times in passages which have parallels in Lk. It is taken over by Luke 3 times and it is omitted by him at Lk 22:69. In addition to the 3 times taken over from Mt, it is found 4 times in the matter peculiar to Lk. It is introduced by Luke 5 times into passages which have parallels in Mt; and, 3 times it is found in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[1]

10:14(=Mt), 17:1(=Mt,dMk), 22:42(=Mt,dMk); 6:24(np), 10:20(np), 13:33(np), 23:28(np); 6:35(dMt), 10:11(dMt), 12:31(dMt), 22:21(dMt,dMk), 22:22(dMt,dMk); 11:41(C*), 19:27(C*), 18:8(Cnp).

b. The combination πλήν οὐαί occurs in 3 instances.

17:1(=Mt,dMk), 6:24(np), 22:22(dMt,dMk).

9. ὡς:

a. The temporal conjunction ὡς occurs 25 times in Lk. It does not occur in Mt.[2] It occurs 14 times in the matter peculiar to Lk. It is introduced by Luke 6 times into passages which have parallels in Mt; and, it is found 5 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[3] It may also be a linguistic usage of Luke's 'other source-material'.

1:23(np), 1:41(np), 1:44(np), 2:15(np), 2:39(np),

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[1] Scholars are divided in their opinion of this word. Cadbury, p. 147; Creed, p. 92; Harnack, p. 7; Hawkins, p. 21; and Plummer, p. 182 consider this word Lukan. But, Rehkopf, pp. 9-10; Schürmann III, pp. 6-7; and, Jeremias, *Parables*, p. 155, n. 13 consider it pre-Lukan.

[2] It occurs 2 times in Mk and 34 times in Acts.

[3] Taylor, p. 90; Harnack, p. 57; Hawkins, p. 49; and, J. T. Sanders, "Tradition and Redaktion in Lk 15:11-32," NTS 15 (1969): 436. M. Black, *Aramaic Approach*, pp. 64-65, suggests that this is the equivalent of the Aramaic '*kadh* or *kědĭ*'.

On ὡς see also p. 117 above.

4:25(np), 5:4(np), 7:12(np), 9:52(np), 15:25(np), 19:5(np), 24:6(np), 24:32(np), 24:35(np); 6:4(dMt, Mk πῶς), 12:58(dMt), 20:37(dMt,dMk), 22:61(dMt,=Mk), 22:66(dMt,dMk), 23:26(dMt,dMk); 8:47(C*), 19:41(Cnp), 11:1(Cp), 19:29(Cp), 23:55(C).

b. ὡς describing attendant circumstances occurs 6 times in Lk. It occurs 2 times in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt; and, 2 times it is found in passages which may be compositional. It is 'probable' that this is a Lukan linguistic usage.

24:6(np), 24:35(np); 6:4(dMt,Mk πῶς), 22:61(dMt,=Mk); 8:47(C*), 23:55(np).

IV. PREPOSITIONS

1. 'Αντί:

The use of ἀνθ' ὧν meaning 'because, therefore'[1] is found in the N.T. only in Lk, in Acts 12:33 and 2 Thess 2:10.[2]

1:20(np), 19:44(np); 12:3(dMt).

2. 'Από:

a. Lk shows some preference for ἀπό over ἐκ.[3]

i. With the verb ἐξέρχομαι Lk uses ἀπό 13 times. Such usage is found 5 times in Mt,[4] 4 times in passages which have parallels in Lk. It is taken over once by Luke and the whole construction is altered 3 times - at Lk 9:42, 17:24 and 21:15. In addition to the instance taken over from Mt, the usage occurs 4 times in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt; and, it is found 6 times in passages which may be compositional. It seems 'certain' that this is a linguistic usage of Luke.[5]

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[1] The usage according to BDF # 208 is both Classical and Hellenistic. But Cf. Moule, p. 71 who considers the expression 'grammatically illogical' and probably due to Semitic influence.

[2] Rehkopf considers this a pre-Lukan linguistic usage.

[3] This seems to have been a Hellenistic tendency. See Cadbury, p. 203.

[4] The usage is found once in Mk and 2 times in Acts.

[5] Plummer, p. 135.
It should be noted that ἐξέρχομαι with ἐκ does not occur in

UMI

11:24(=Mt); 5:8(np), 17:29(np); 4:35(npMt,Mk ἐκ),
4:35(npMt,Mk ἐκ), 8:33(dMt,dMk), 9:5(Mt ἔξω,dMk);
8:35(C*), 8:38(C*), 8:46(C*), 8:2(C), 8:29(C), 4:41(C).

ii. Luke prefers ἀπό with verbs of healing when the infirmity is specified. Ten of the examples in the preceding category have to do with the driving out of the demons.[1] Other examples are at 5:13 (dMt,=Mk); 5:15(C), 6:18(C), 6:18(C), 7:21(C) and 8:2(C). It is 'certain' that this is a linguistic usage of Luke.

iii. The expression θεραπεύω ἀπό is found in 5:15(C), 6:18(C), 7:21(C) and 8:2(C). The expression is not found elsewhere in the N.T.[2] It is 'certain' that this is a linguistic usage of Luke.[3]

iv. The following are some more instances where Lk uses ἀπό where ἐκ might be more appropriate:

13:29(=Mt); 9:54(np), 16:30(np), 17:29(np); 6:13(dMt,dMk),
9:38(dMt,dMk), 21:11(dMt,dMk), 22:18(dMt,dMk); 4:38(Cp),
23:49(C).

b. In the following instances Lk uses ἀπό instead of ὑπό:[4]

i. In the causal sense.

Lk. The usage occurs 5 times in Mt - the only instance in a passage which has a parallel in Lk is altered by Luke, at Lk 8:26. The usage occurs 10 times in Mk and 4 times in Acts.

ἐξέρχομαι with ἔξω occurs once in Lk. The usage occurs 3 times in Mt, 2 times in passages which have parallels in Lk. It is taken over by Luke once and it is altered once, to ἀπό, at Lk 9:5. The usage is not found in Mk. It is found once in Acts.

[1] 4:35bis, 4:41, 8:2, 8:29, 8:33, 8:35, 8:46, 11:24, 8:38.

[2] It should be noted that in Lk 8:43, ἀπό is used for expressing the agent after the passive form of θεραπεύω.

[3] Hawkins, p. 41.

[4] This is also a Hellenistic tendency - Moulton III, p. 258; BDF # 210.

19:3(np), 24:41(np); 21:30(dMt,dMk), 22:45(dMt,dMk);
12:57(C*), 21:26(C*).

ii. For the agent after a passive verb.

7:35(=Mt), 9:22(=Mt,Mk ὑπό); 1:26(np); 8:43(dMt,dMk),
17:25(dMt); 6:18(C).

c. In the following instances Lk uses ἀπό where the genitive of separation would be more appropriate.[1]

13:27(=Mt); 1:52(np), 13:19(np); 7:6(dMt),
22:45(dMt,dMk); 4:38(Cp).

d. The following are some of the expressions with ἀπό in Lk.[2]

i. ἀφ' οὗ/ἧς, when the antecedent is unexpressed, occurs in the N.T. at 7:45(np), 13:7(np), 13:25(np), 24:21(np). Elsewhere in the N.T., it occurs only at Acts 24:11, 2 Pet 3:4 and Rev 16:18. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.[3]

ii. ἀφ' ἑαυτοῦ occurs at 21:30(dMt,dMk) and 12:57(C*). Elsewhere in the N.T., it occurs 5 times in John and at 2 Cor 3:5. The more popular expression is ἐν ἑαυτοῖς.

iii. The expression ἄρχω + ἀπό occurs at Lk 23:5(np), 24:27(np) and 24:47(np). Elsewhere in the N.T., the expression occurs at John (8:9), 1 Pet 4:17 and 3 times in Acts. It is 'likely' that this is a linguistic usage of Luke's 'other source-material'.[4]

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[1] The use is not unclassical. BDF # 180.

[2] For ἀπό τοῦ νῦν see Ch. V. 11.

[3] Rehkopf, p. 92; Cf. Moulton III, p. 17.

[4] Cf. Taylor, p. 87.

3. Διά:

a. διά τὸ + infinitive, to express cause, occurs 8 times in Lk. The usage occurs 3 times in Mt.[1] The only occurrence in a passage which has a parallel in Lk, is taken over by Luke. In addition to this one instance, the expression occurs 4 times in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt; and, it is found once in a compositional passage. It is 'likely' that this is a linguistic usage of Luke. It is also 'likely' that this is a linguistic usage of Luke's 'other source-material'.[2]

8:6(=Mt,=Mk); 2:4(np), 11:8(np), 18:5(np), 23:8(np);
6:48(dMt), 9:7(dMt,dMk); 19:11(C).

b. The expression διά τὸ εἶναι is found in the N.T. only at 2:4(np), 11:8(np), 19:11(C) and in Acts 18:3, 27:4.

4. Εἰς:

a. Luke shares the Koine tendency of using εἰς for ἐν.[3]

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[1] The usage occurs 3 times in Mk, 5 times in Acts, once in John, once in Phil and 5 times in Heb.

[2] Jeremias, Parables, p. 99, n. 40.

[3] Moulton I, p. 63; III, p. 254ff; BDF # 205-6. But not so Plummer, "it may be doubted whether these two prepositions are ever interchanged" (p. 127); wherever εἰς is found in doubtful circumstances it should be interpreted as a 'pregnant' construction (p. 141) or as pointing to 'direction' (p. 144); Cadbury, "... resisting the encroachment of εἰς on ἐν and ἐπί." (p. 204) - in the two examples that Cadbury gives, Mt already has ἐν; and, C. H. Turner, "... Luke dislikes the confusion of two prepositions ... " [C. H. Turner, "Marcan Usage: Notes, Critical and Exegetical on the Second Gospel," JTS 26 (1924-25): 14],in the two additional examples that Turner provides - at Lk 8:7, Mt has ἐπί and at Lk 9:3, the whole expression is omitted.

i. In the local sense:

8:14(=Mt,=Mk), 8:34(=Mt[1],=Mk); 4:23(np), 10:36(np),
14:8(np), 14:10(np); 8:23(Mt ἐν,dMk), 11:33(dMt,dMk);
9:61(C*), 21:24(C*), 22:17(C*), 4:44(C).

ii. In the temporal sense:

1:20(np), 12:19(np), 13:9(np), 16:8(np); 7:1(Cp).

iii. In the instrumental sense:

11:32(=Mt); 2:32(np); 9:5(dMt,dMk).

b. Lk shares the Koine tendency of using εἰς for ἐπί.[2]

11:7(np); 8:8(Mt ἐπί,Mk), 10:11(dMt); 6:20a(C).

c. Lk shares the Koine tendency of using εἰς for πρός.[3]

9:10(=Mt,=Mk[4]); 9:53(np), 10:30(np), 24:13(np);
24:5(dMt,dMk); 17:11(Cnp), 18:35(Cp), 19:28(Cp),
9:51(C), 13:22(C), 18:31(C).

It may be noted that 6 of the references - 9:51, 9:53, 13:22, 17:11, 18:31, 19:28 - are references to Jerusalem, and that these along with 18:35 belong to the so-called 'Reisenotizen' of Lk.

d. In the following instances Luke uses εἰς in the sense of κατά + Gen. = against.[5]

17:4(=Mt 18:21); 15:18(np), 15:21(np); 12:10(Mt κατά),
12:10(Mt κατά,=Mk), 22:65(dMt,dMk).

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[1] The Matthaean use is legitimate.

[2] Moulton III, p. 256; BDF # 207.1. Cf. Cadbury, p. 204.

[3] Moulton III, p. 256; BDF # 207.1.

[4] The Markan use is legitimate.

[5] Cf. Cadbury, p. 203. Rehkopf, p. 93 considers this a pre-Lukan linguistic usage.

e. In the following instances εἰς is used to express purpose.[1]

5:14(=Mt,=Mk), 21:13(=Mt,=Mk); 2:32(np), 2:34(np),
5:4(np), 18:5(np), 24:20(np); 3:3(dMt,=Mk), 22:19b(dMt,dMk).

f. It must be noted that the prepositions εἰς is used in Lk, in the majority of the cases, in its usual manner and meaning.

g. The following uses of εἰς are Semitisms peculiar to Luke.[2]

i. 7:50(np) - πορεύου εἰς εἰρήνην
8:48(dMt,Mk ὕπαγε) - πορεύου εἰς εἰρήνην

ii. 15:22(np) - δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ

h. The combination of στρέφω compounds and εἰς is frequent in Lk.

i. The expression ὑποστρέφω + εἰς occurs 8 times in Lk.[3] The expression occurs 10 times in Acts; and, elsewhere in the N.T. only at Gal 1:17. The following are the occurrences in Lk.

1:56(np), 2:45(np), 24:33(np); 7:10(dMt,dMk),
11:24(Mt ἐπιστρέφω); 8:39a(C*), 4:14a(C), 24:52(C).

It is 'certain' that this is a linguistic usage of Luke.

ii. The expression ἐπιστρέφω εἰς occurs at 2:39(np) and 17:31 (dMt,=Mk). The expression occurs nowhere else in the N.T.

j. The expression πορεύομαι + εἰς occurs 15 times in Lk. It occurs 4 times in Mt.[4] The only occurrences in a passage which has a parallel in Lk is altered by Luke, to ὑπάγω εἰς, at Lk 19:30. The expression occurs 5 times in the matter peculiar to Lk. It is introduced by Luke 5 times, into passages which have parallels in Mt; and, it is found 5 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.

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[1] Cf. Moulton III, p. 266.

[2] Moulton III, p. 255-6; BDF # 207.1.

[3] It should be noted that ὑποστρέφω is a Lukan word. Outside of Lk and Acts it occurs only 4 times in the N.T.

[4] The phrase occurs 2 times in the longer ending of Mark. It occurs 10 times in Acts and 8 times in the rest of the N.T.

> 1:39(np), 2:41(np), 7:50(np), 22:39(np), 24:13(np); 5:24(Mt,Mk ὑπάγω), 8:48(dMt,Mk ὑπάγω), 9:12(Mt, Mk ἀπέρχομαι), 19:12(dMt), 22:33(dMt,dMk); 7:11(Cnp), 4:42(C), 9:51(C), 17:11(Cnp), 9:56(Cp).

k. Lk has a fondness for adverbial and nominal expressions fashioned with εἰς.

i. 1:33(np) - εἰς τοὺς αἰῶνας
1:55(np) - εἰς τοὺς αἰῶνας

ii. 14:28(np) - εἰς ἀπαρτισμόν[1]

iii. 1:50(np) - εἰς γενεάς καὶ γενεάς[2]

iv. 19:4(np) - εἰς ἔμπροσθεν[3]

v. 13:9(np) - εἰς τὸ μέλλον[4]

vi. 13:11(np) - εἰς τὸ παντελής[5]

vii. 18:5(np) - εἰς τέλος[6]

It will be noted that the above 7 expressions all occur only in the matter peculiar to Lk.

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[1] ἀπαρτισμόν is a Lukan hapax.

[2] The collocation of εἰς with γενεά occurs elsewhere in the N.T. only at Eph 3:21.

[3] The expression occurs nowhere else in the N.T.

[4] The expression occurs nowhere else in the N.T.

[5] The expression, as well as the word, occurs elsewhere in the N.T. only at Heb 7:25.

[6] Luke has no parallel to Mt 10:22 and Mt 24:13 = Mk 13:13.

viii. εἰς τὸ μέσον[1]

4:35(np); 5:19(C*), 6:8(C).

ix. εἰς τὰ ὀπίσω[2]

17:31(dMt,=Mk); 9:62(C*).

These two expressions seem to be from the hand of Luke.

5. Ἐκ:

a. The partitive ἐκ[3] occurs 21 times in Lk. It occurs 12 times in Mt, 4 times in passages which have parallels in Lk. All the 4 instances are taken over by Luke. It is found 13 times in the matter peculiar to Lk. It is introduced 3 times by Luke into passages which have parallels in Mt; and, once it occurs in a compositional passage. It seems 'certain' that this is a linguistic usage of Luke's 'other source-material'. It should be noted, however, that Luke can also introduce it into his source.

11:11(=Mt), 11:49(=Mt), 12:6(=Mt), 12:25(=Mt);
11:5(np), 11:27(np), 12:13(np), 14:28(np), 15:4(np),
15:16(np), 16:31(np), 15:16(np), 16:31(np), 17:7(np),
17:15(np), 24:13(np), 24:22(np); 11:15(dMt,dMk),
21:16(dMt,dMk), 22:50(dMt,dMk); 22:23(Cp),

b. The form τις ἐκ occurs in the following instances:

12:13(np), 16:31(np), 24:22(np); 11:15(dMt,dMk),
22:50(dMt,dMk).

c. The form τίς ἐξ ὑμῶν occurs in the following instances:

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[1] The expression does not occur in Mt. It occurs once in Mk. It occurs nowhere else in the N.T.

[2] Elsewhere in the N.T., the expression occurs 2 times in John.

[3] Moule, p. 72; Moulton I, p. 72.

11:11(=Mt), 12:25(=Mt); 11:5(np), 14:28(np), 15:4(np), 17:7(np).

It is 'likely' that this is a linguistic usage of Luke's 'other source-material'.[1]

6. Ἐν:

a.i. Ἐν with the articular infinitive, in a temporal sense,[2] occurs 33 times in Lk. The usage occurs 3 times in Mt.[3] The only occurrence in a passage which has a parallel is taken over by Luke. The usage is found 10 times in the matter peculiar to Lk. It is introduced 9 times into passages which have parallels in Mt; and, it is found 13 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[4] As has been pointed out, the phrase occurs 10 times in matter derived from Luke's 'other source-material'; but, Luke certainly could have introduced it there.

8:5(=Mt,=Mk); 1:8(np), 2:6(np), 2:27(np), 2:43(np), 10:35(np), 10:41(np), 17:14(np), 24:15(np), 24:30(np), 24:51(np); 3:21(dMt,dMk), 6:1(dMt,dMk), 6:6(dMt,dMk), 8:42(dMt,dMk), 9:29(dMt,dMk), 9:34(dMt,dMk), 9:36(dMt, dMk), 19:15(dMt), 24:4(dMt,dMk); 9:33(C*), 5:1(Cnp), 10:38(Cnp), 11:27(Cnp), 17:11(Cnp), 5:12(Cp), 6:12(Cp), 8:40(Cp), 9:18(Cp), 11:1(Cp), 11:37(Cp), 18:35(Cp), 9:51(C).

ii. ἐν + the articular infinitive is used in the casual sense at 1:21(np); and, at 12:15(np) it is epexegetical.

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[1] Hawkins, p. 46 and Plummer, p. 298 consider this Lukan usage.

[2] Moulton III, p. 144-5 and Moule, p. 174, call this a Hebraism. Dalman, p. 33, suggests that this is an Aramaism.

[3] The phrase occurs 2 times in Mk. It occurs 7 times in Acts. 6 times in Chs. 2-11. In the rest of the N.T. it occurs 2 times in Rom, once in 1 Cor. once in Gal and 4 times in Heb.

[4] Hawkins, p. 40; Schürmann I, p. 13; Moulton III, p. 144.

b.i. Ἐν + the articular infinitive is combined with καὶ ἐγένετο or ἐγένετο δέ 23 times - 9 times in the matter peculiar to Lk, 4 times introduced by Luke into passages which have parallels in Mt and 10 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[1] The phrase occurs 10 times in matter derived from Luke's 'other source-material'; but, Luke certainly could have introduced it there.

> 1:8(np), 2:6(np), 14:1(np), 17:14(np), 19:15(np), 24:4(np), 24:15(np), 24:30(np), 24:51(np); 3:21(dMt,dMk), 6:1(dMt, dMk), 6:6(dMt,dMk), 9:29(dMt,dMk); 9:33(C*), 5:1(Cnp), 11:27(Cnp), 17:11(Cnp), 6:12(Cp), 9:18(Cp), 5:12(Cp), 11:1(Cp), 18:35(Cp), 9:51(C).

ii. In 14 instances the phrase opens a new section/ pericope - 2 times in the matter peculiar to Lk, 4 times introduced by Luke into passages which have parallels in Mt and 8 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[2]

> 1:8(np), 14:1(np); 3:21(dMt,dMk), 6:1(dMt,dMk), 6:6(dMt,dMk), 6:12(dMt,dMk); 5:1(Cnp), 11:27(Cnp), 17:11(Cnp), 5:12(Cp), 9:18(Cp), 11:1(Cp), 18:35(Cp), 9:51(C).

c.i. The collocation of ἐν with ἡμέρα occurs 31 times in Lk. It occurs 14 times in Mt,[3] 10 times in passages which have parallels in Lk. It is taken over by Luke 4 times and 6 times the construction

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[1] Schürmann Comm, p. 559; Hawkins, p. 37; Cadbury, p. 132; Plummer, p. 45; Creed, pp. 9,156.

[2] Cf. Cadbury, p. 106.

[3] It occurs 6 times in Mk; it occurs 13 times in Acts, 11 times in Chs. 1-13. Winter suggests that this is the equivalent of a construction with b in Hebrew. [Paul Winter, "Some Observations on the Language in the Birth and Infancy Stories of the 3rd Gospel," NTS 1 (1954): 114]

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is altered by him at Lk 3:1, 7:22, 11:22, 13:1, 22:23 and 23:30. In addition to the 4 times taken over from Mt, the phrase occurs 16 times in the matter peculiar to Lk. It is introduced 5 times by Luke into passages which have parallels in Mt; and, it is found 6 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke. It could also be a linguistic usage of Luke's 'other source-material'.[1]

10:12(=Mt), 12:46(=Mt), 17:26(=Mt), 21:23(=Mt,=Mk); 1:5(np), 1:7(np), 1:18(np), 1:25(np), 1:39(np), 1:59(np), 2:1(np), 2:36(np), 4:16(np), 4:25(np), 14:5(np), 17:28(np), 19:42(np), 23:7(np), 24:13(np), 24:18(np); 5:35(dMt,=Mk), 6:23(dMt), 8:22(dMt,dMk), 17:24(dMt,dMk), 17:31(dMt,dMk); 23:12(Cnp), 4:2(Cp), 5:17(Cp), 6:12(Cp), 20:1(Cp), 9:36(C).

ii.α. In 9 instances the collocation of ἐν with ἡμέρα is preceded by ἐγένετο. It is found 3 times in the matter peculiar to Lk. It is introduced 3 times by Luke into passages which have parallels in Mt; and, it is found 3 times in passages which may be compositional. It seems 'certain' that this is a linguistic usage of Luke.[2]

1:5(np), 1:59(np), 17:28(np); 6:12(dMt,dMk), 8:22(dMt,dMk), 17:26(dMt,dMk); 2:1(Cnp), 5:17(Cp), 20:21(Cp).

β. In 6 of these instances, the compound expression begins a new section/ pericope.

1:5(np), 2:1(np); 6:12(dMt,dMk), 8:22(dMt,dMk); 5:17(Cp), 20:1(Cp).

It seems 'certain' that this is a linguistic usage of Luke.

iii. The collocation of ἐν with ἡμέρα is qualified 15 times in

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[1] It should be noted that 8 of the occurrences in the matter peculiar to Lk are found in Chs. 1 and 2.

[2] Plummer, p. 7. Cf. Hawkins, p. 50; Taylor, p. 81.

Lk by a demonstrative pronoun. The usage occurs 5 times in Mt,[1] 2 times in passages which have parallels in Lk. It is taken over by Luke once and it is omitted by him once, at Lk 20:27. It is found 7 times in the matter peculiar to Lk. It is introduced 4 times by Luke into passages which have parallels in Mt; and, it is found 3 times in compositional passages. It is 'probable' that this is a linguistic usage of Luke.[2] The possibility that it is also a linguistic usage of Luke's 'other source-material' cannot be excluded.

> 21:23(=Mt,=Mk); 1:39(np), 2:1(np), 19:42(np), 23:7(np), 23:12(np), 24:13(np), 24:18(np); 5:35(dMt,=Mk), 6:23(dMt), 10:12(dMt), 17:31(dMt,dMk); 4:2(Cp), 6:12(Cp), 9:36(C).

iv. In 9 instances, the collocation of ἐν and ἡμέρα is governed by a noun or a personal pronoun in the genitive case. The usage occurs 6 times in Mt,[3] 2 times in passages which have parallels in Lk. In both instances the phrase ἐν ἡμέρα κρίσεως is altered by Luke, at Lk 10:12,14. The usage occurs 7 times in the matter peculiar to Lk. Luke may have introduced it 2 times into passages which have parallels in Mt.** It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.[4]

d. The following are the occurrences of some phrases with ἐν.

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[1] The usage is found 6 times in Mk. It is found 10 times in Acts, all in Chs. 1-13.

[2] Plummer, p. 27; Taylor, p. 87; Hawkins, p. 40.

[3] The usage does not occur in Mk. It occurs once in Acts.

[4] Cf. Schürmann *Comm*, p. 29, n. 11. Harnack, p. 107, thinks that the phrase ἐν τῇ ἡμέρα αὐτοῦ, found at Lk 17:24 is Lukan. The plural is found at 1:7 and 1:18.

** 'np'-1:5, 1:7, 1:18, 4:16, 4:25, 14:5, 17:28; 17:24(dMt,dMk), 17:26(dMt).

i. ἐν μέσῳ:

The phrase occurs 7 times in Lk. It occurs 4 times in Mt,[1] 2 times in passages which have parallels in Lk. It is taken over once by Luke and is altered by Luke once, at Lk 9:47.

> 10:3(=Mt), 2:46(np), 24:36(np); 8:9(Mt ἐπί,Mk εἰς),
> 22:55(dMt,dMk); 21:21(C*), 22:27(C*).[2]

ii. ἐν + the relative pronoun:

The temporal use of ἐν + the relative pronoun is found in the following 8 instances.

> 1:78(np), 13:14(np), 23:29(np); 5:34(Mt ἐφ' ὅσον,=Mk),
> 19:13(dMt,dMk), 19:30(dMt,dMk), 21:6(dMt,dMk); 12:1(C).

It is 'probable' that this is a linguistic usage of Luke.

iii. ἐν αὐτῇ τῇ ὥρᾳ:

This phrase, with αὐτός standing for αὐτός ἐκεῖνος occurs 4 times in Lk and nowhere else in the N.T.[3] The following are the occurrences in Lk.

> 10:21(Mt καιρός), 12:12(Mt ἐκεῖνος), 20:19(dMt,dMk),
> 13:31(Cnp).[4]

It is 'certain' that this is a linguistic usage of Luke.[5]

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[1] It occurs 2 times in Mk and 5 times in Acts.

[2] Plummer, p. 218 thinks that the expression is Lukan. Sparks thinks that this is a Semitism derived from the LXX. [H. F. D. Sparks, "The Semitism of St. Luke's Gospel," JTS 44 (1943): 134.]

[3] Other examples of such usage of αὐτός may be found at Lk 10:7, 13:1, 23:12 and Acts 16:18, 22:13.

[4] To this may be added the usages without ἐν at 7:21 and 24:33.

[5] BDF # 288.2; Plummer, p. 274; Schürmann Comm, p. 410; Taylor, p. 111; Creed, p. 148.

7. 'Επί:

a. ἐπί + accusative meaning 'against' is found 12 times in Lk. The usage is found 3 times in Mt and all 3 occurrences are taken over by Luke. The usage occurs 7 times (in 2 texts) in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt.

11:18(=Mt,=Mk), 21:10(=Mt,=Mk), 22:52(=Mt,=Mk); 14:31(np), 12:53 - 6 times(np); 11:17(Mt κατά,=Mk), 22:52(dMt,dMk).

b. ἐπί + accusative meaning 'before' is found in the following instances.

21:12(=Mt,=Mk); 12:11(dMt,dMk), 12:58(dMt), 23:1(dMt,dMk).

c. The phrase ἐπ' ἀληθείας is found 3 times in Lk. It is not found in Mt.[1]

4:25(np); 20:21(dMt,=Mk), 22:59(Mt,Mk ἀληθῶς).

It is 'probable' that this is a linguistic usage of Luke.

d.i. The collocation γίνομαι + ἐπί occurs in Lk in the following 7 instances. The usage occurs once in Mt,[2] and is taken over by Luke. It occurs 3 times in the matter peculiar to Lk. It is introduced 2 times into passages which have parallels in Mt; and, once it is found in a passage which may be compositional.[3] **

ii. The collocation θαμάζω + ἐπί occurs in the following instances. Elsewhere in the N.T. it is found only at Acts 3:12.

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[1] It is found 2 times in Acts, 2 times in Mk and nowhere else in the N.T.

[2] It occurs once in Mk and 4 times in Acts.

[3] Taylor, p. 95 and Hawkins, p. 17 think that this is Lukan linguistic usage.

**23:44(=Mt,=Mk); 4:25(np), 4:36(np), 24:22(np); 3:2(dMt,dMk), 22:40(dMt,dMk); 1:65(Cnp).

4:22(np); 2:33(Cnp), 9:43(C), 20:26(C).

It is 'certain' that this is a linguistic usage of Luke.[1]

8. Κατά:

a. The use of κατά + genitive in the meaning 'against' occurs 3 times in Lk. The use occurs 10 times in Mt,[2] 5 times in passages which have parallels in Lk. Once it is taken over. The construction is altered at Lk 6:22. 'Επί replaces κατά at Lk 11:17 and εἰς replaces κατά at 12:10bis. In addition to the occurrence taken over from Mt, the usage occurs 2 times in the matter peculiar to Lk. To avoid the use of κατά + genitive, in the meaning 'against' is a 'likely' linguistic usage of Luke.[3]

11:23(=Mt); 9:50(np), 23:14(np).

b. The phrase καθ' ἡμέραν occurs 5 times in Lk. It is found once in Mt[4] and it is taken over by Luke. It occurs once in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt; and, it is found once in a compositional passage. It is 'probable' that this is a linguistic usage of Luke.[5]

22:53(=Mt,=Mk); 16:19(np); 9:23(dMt,dMk); 11:3(Mt σήμερον);
19:47(C).

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[1] Hawkins, p. 40.

[2] The use occurs 6 times in Mk and 10 times in Acts.

[3] Cadbury, p. 203.

[4] The phrase occurs once in Mk, 7 times in Acts, 4 times in Heb and 2 times in the rest of the N.T.

[5] Plummer, p. 299; Hawkins, p. 41; Harnack, p. 65.

c. The phrase κατὰ τὰ αὐτά occurs 3 times in Lk and at Acts 14:1 and nowhere else in the N.T.

6:26(np); 6:23(Mt οὕτως), 17:30(Mt οὕτως).

It is 'probable' that this is a linguistic usage of Luke.[1]

d. The phrase καθ' ὅλης occurs 2 times in Lk, 4 times in Acts and nowhere else in the N.T.

23:5(np); 4:14(C).

It is 'likely' that this is a linguistic usage of Luke.[2]

e. The expression κατὰ τὸ ἔθος occurs in the N.T. only at 1:9(np), 2:42(np) and 22:39(dMt,dMk).[3] The phrase κατα τα εἰωθός is found at 4:16(np).

f. κατά + accusative meaning 'according to' occurs 16 times in Lk. The expression occurs 5 times in Mt,[4] none in passages which have parallels in Lk. It occurs 11 times in the matter peculiar to Lk. It is introduced 4 times by Luke into passages which have parallels in Mt; and, it is found once in a compositional passage. It seems 'likely' that this is a linguistic usage of Luke. It is 'probable' that it is also a linguistic usage of Luke's 'other source'material'.[5]

1:9(np), 1:18(np), 1:38(np), 2:22(np), 2:24(np), 2:27(np),

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[1] Schürmann Comm, p. 335.

[2] Plummer, p. 116. The phrase καθ' ὅλην is found at Lk 8:39(C*).

[3] Rehkopf, p. 95, consider this pre-Lukan linguistic usage.

[4] It occurs 2 times in Mk and 16 times in Acts.

[5] Rehkopf, p. 95, considers this phrase pre-Lukan. It should be noted that 9 of the 11 occurrences in the matter peculiar to Lk are in Chs. 1 and 2.

2:29(np), 2:39(np), 2:42(np), 4:16(np), 6:26(np);
6:23(Mt οὕτως), 17:30(Mt οὕτως), 22:22(Mt,Mk καθώς).
22:39(dMt,dMk); 23:56(C).

9. Μετά:

a. It's said that Luke prefers σύν in place of μετά + the genitive.[1] The expression μετά + genitive occurs 51 times in Lk. It occurs 59 times in Mt,[2] 33 times in passages which have parallels in Lk. Luke takes over 14 instances. Of the 19 instances altered by Luke, only two - at Lk 22:14, 22:56 - are altered to σύν. In addition to the 14 instances taken over from Mt, it is found 28 times in the matter peculiar to Lk. In the remaining 9 instances it is probably from the hand of Luke.[3]

5:29(Mt,Mk dat), 9:39(dMt,dMk), 22:33(dMt,dMk),
24:5(dMt,dMk); 22:15(C*), 1:66(Cnp), 22:28(C*),
23:12(Cnp), 6:17(C).

b. The phrase μετὰ ταῦτα occurs 5 times in Lk. It does not occur in Mt.[4] The following are the occurrences in Lk.

17:8(np), 18:4(np); 5:27(dMt,dMk), 12:4(dMt,dMk),
10:1(Cp).

It is 'probable' that this is a linguistic usage of Luke.[5]

c. The phrase μετ' ἐμοῦ occurs 8 times in Lk. It occurs 4 times in Mt,[1] 3 times in passages which have parallels in Mt. All 3 instances are taken over by Luke. It occurs 4 times in the matter peculiar to Lk and once in a passage which may be compositional. It is 'likely' that this is a linguistic usage of Luke's 'other source-material'.

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[1] So Cadbury, p. 203.

[2] The expression occurs 44 times in Mk and 36 times in Acts.

[3] See also below, *sub voce*, σύν.

[4] It occurs once in Mk and 3 times in Acts. In the rest of the N.T., it is common in John and Rev.

[5] Hawkins, p. 43.

> 22:21(=Mt,=Mk), 11:23bis(=Mt); 11:7(np), 12:13(np),
> 15:31(np), 23:43(np); 22:28(C*).

10. Παρά:

The use of παρά + accusative as a comparative particle is found in Lk at 3:13(np), 13:2(np), 13:4(np), 18:14(np). It is 'likely' that this is a linguistic usage of Luke's 'other source-material'.[2]

11. Περί:

The phrase περί αὐτοῦ, of Jesus, is found 10 times in Lk. It occurs once in Mt,[3] and it is taken over by Luke. It occurs 3 times in the matter peculiar to Lk. It is introduced once into a passage which has a parallel in Mt; and, it is found 5 times in compositional passages. It is 'certain' that this is a linguistic usage of Luke.

> 7:27(=Mt); 2:27(np), 2:38(np), 23:8(np); 7:3(dMt);
> 2:33(Cnp), 4:37(C), 5:15(C), 7:17(C), 4:14(C).

12. Πρός:

It is said that Luke "prefers πρός with the accusative to the simple dative with verbs of speaking, so that εἶπεν πρός is a distinct feature of his style in parts of his work which are derived from Mark as well as elsewhere."[1] This is interpreted often to mean that the presence of εἶπεν πρός is an indication of the Lukan hand[2] and that εἶπεν + dative is an indication of the use of a source.[3]

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[1] It occurs 2 times in Mk and once in Acts.

[2] Rehkopf, p. 96; Farmer, Notes, p. 314. Moulton I, p. 236 considers this Aramaic influence.

[3] It is found 2 times in Mk and once in Acts.

a. The usage after εἶπεν are as follows:

i. εἶπεν πρός occurs 75 times in Lk.

α. It occurs 32 times in 'np' passages.

1:13,18,34,61; 2:34,48,49; 3:12,13; 4:23; 5:4,10; 7:40,50; 9:50; 11:5; 12:15; 13:7; 14:3,5,23; 15:3, 22; 19:5,8,9; 23:14; 24:17,18,25,32,44.

β. It is introduced 12 times by Luke into passages which have parallels in Mt and where there is no object in Mt.

5:22,31,33; 6:9; 8:22; 9:3,14; 19:13; 20:2,23,41; 23:22.

γ. It is introduced 13 times by Luke into passages which have parallels in Mt, in place of the dative object in Mt.

5:34; 8:21; 9:13,33,57,59; 10:26; 11:39; 18:31; 20:3,25; 22:52; 24:5.

δ. It occurs 3 times in 'C' passages - 4:43, 9:43, 19:25; 7 times in 'Cp' passages - 10:23, 11:1, 12:22, 13:23bis, 14:25, 17:1; 3 times in 'Cnp' passages - 10:29, 12:16, 18:9; and, 4 times in 'C*' passages - 17:22, 19:33, 19:39, 22:15.

There is no doubt that in 43 instances εἶπεν πρός can be traced to the hand of Luke. But it must be noted that in nearly half of the total instances, εἶπεν πρός occurs in 'np' passages and may well have been taken over from his other source-material.[1]

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[1] Cadbury, p. 202.

[2] Schürmann I, pp. 4-5; Farmer, Notes p. 301.

[3] Rehkopf, p. 93; Schürmann I, p. 88.

ii. εἶπεν + dative occurs 101 times in Lk.

α. It is taken over from Mt 32 times.

4:3,6,8,9,12; 5:14,24,27; 6:10; 7:22; 9:20,58,60; 11:17; 18:19, 22,29,42; 19:17,19,32; 20:3,8,34,42, 45; 22:9,33,40,46,48,67.

β. It occurs 48 times in 'np' passages.

1:19,30,35; 2:10; 3:14; 7:13,43,48; 10:18,37,40,41; 11:5,27; 12:13bis,14,20; 13:2,12,32bis; 14:16,17,18, 21; 15:12,21,27,29,31; 16:2,6,7,15,27,31; 17:14,19; 22:35,36,38; 23:43; 24:19bis,38,41,46.

γ. It is introduced 13 times by Luke into passages which have parallels in Mt.

4:3; 8:25,48,56; 9:12,48; 17:37; 19:25; 20:2; 22:10, 25,61,67.

δ. It occurs 2 times in 'C' passages - 6:8, 10:28; 5 times in 'Cp' passages - 6:39, 11:2, 13:23, 17:5, 21:29; once in a 'Cnp' passage - 14:15.

ε. The dative is dropped 11 times by Luke from passages which have parallels in Mt.

5:20; 6:2; 18:21,24,27,28,41; 21:5,8; 22:34,51.

There is no doubt that in 80 instances Luke may be taking the dative over from his source. But in 21 instances it can be traced to the hand of Luke.[2]

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[1] The statistics are not decisively different, if Mk is taken to be the primary source of Lk. 4 times πρός is introduced into the text of Mk, once into the text of Q; and, 8 times it replaces a dative in the text of Mk and 2 times a dative in the text of Q.

[2] The following are the details, if Mark is to be taken as the primary source of Lk. 21 times it is taken over from Mk, 12 times from Q; It is introduced 9 times into the text of Mk, 3 times into the text of Q; It is dropped 13 times from the text of Mk and 3 times

b. The usage in Lk after the other verbs of speaking follow more or less the same pattern.

i. λέγω:

α. The following are the occurrences of πρός + the accusative and the dative, excluding the 'λέγω ὑμῖν' passages.

	πρός	Dative
"="	-	6:42, 7:8, 9:21, 12:59, 13:22, 17:6, 19:22, 19:46, 22:34.
'np'	4:21, 14:7.	3:11, 4:25, 13:8, 13:14, 13:31, 14:12, 15:6, 16:5, 16:7, 23:30, 23:43.
'd'	7:24, 8:25, 9:23, 10:2, 20:2.	5:24, 6:5, 7:6, 10:9, 17:37, 21:10, 22:11.
'C*'	-	12:47.
'Cnp'	12:16, 16:1.	12:54, 18:1.
'Cp'	5:36, 20:9.	3:7, 3:16, 6:27, 11:45.
C	12:1, 12:41, 24:10.	-

There are , thus, 12 instances in which πρός + the accusative can possibly be traced to the hand of the author and there are 14 such instances of the dative.

β. The following are the details for the use of λέγω ὑμῖν.

"=" - 3:8, 7:9, 7:27, 7:28, 9:27, 10:12, 10:24, 11:51, 12:22, 12:27, 12:44, 13:35, 18:17, 18:29, 20:8, 21:32, 22:18.
'np' - 4:24, 11:8, 12:37, 12:51, 13:3, 13:5, 14:24, 15:7, 15:10, 16:9, 18:8, 18:14, 21:3, 22:37.
'd' - 11:9, 12:4, 12:5, 12:8, 13:24, 17:34, 19:26.
'C*' - 19:40, 22:16.
'Cp' - 6:27.

There are, thus, 10 instances in which the phrase can possibly be traced to the hand of the author.

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from the text of Q.

ii. φημί:

πρός : 22:70(Mt dat,dMt)
Dative : 23:40(np)

There is, thus, one instance in which πρός + the accusative can possibly be traced to the hand of the author.

iii. ἀποκρίνομαι:

πρός : 4:4(dMt), 6:3(Mt,Mk dat)
Dative : 13:15(np), 17:20(np), 23:9(np), 8:50(C*), 23:3(dMt,=Mk)

There are, thus, 2 instances in which πρός + the accusative can possibly be traced to the hand of the author; and, 2 such instances of the dative.

iv. λαλέω:

πρός : 1:19(np), 1:55(np), 2:15(np), 24:44(np), 2:18(Cnp), 2:20(Cnp).
Dative : 1:22(np), 1:45(np), 2:17(np), 2:38(np), 24:6(np), 24:32(np), 9:11(dMt,dMk), 2:50(Cnp).

There are, thus, 2 instances in which πρός + the accusative can possibly be traced to the hand of the author; and, 2 such instances of the dative.

v. ἐρῶ:

πρός : -
Dative : 17:23(=Mt), 22:11(=Mt,=Mk), 22:13(=Mt,=Mk), 4:23(np), 12:19(np), 14:9(np), 14:10(np), 15:8(np), 17:7(np), 17:8(np), 13:25(dMt).

There are, thus, no instances in which πρός + the accusative can possibly be traced to the hand of the author; and, one such instance of the dative.

c. In Hellenistic greek, there seems to have been a tendency to use prepositions in the place of simple cases. Moulton gives representative figures from other books written in Biblical Greek for the usages

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of πρός + the accusative and the dative after λαλέω, λέγω and εἶπεν.[1]

Gen (1-25)	- πρός	27	Dative	75
Gen (26-50)	- πρός	31	Dative	154
4 Mac	- πρός	-	Dative	4
T. Abr. A	- πρός	31	Dative	30
T. Abr. B	- πρός	32	Dative	36
Ep. Barn.	- πρός	36	Dative	15

There cannot be any *a priori* assumptions that the 'other' source of Luke would or would not have used either πρός or the dative, after verbs of saying.

d. πρός + the accusative after verbs of speaking is, of course, a distinct feature of Luke's style in as much as the expression does not occur in Mt or Mk. But, it is clear that the presence of πρός + the accusative after verbs of speaking does not automatically denote the presence of the Lukan hand; nor does the presence of the dative after them automatically indicate the presence of a source.[2]

13. Σύν:

Σύν occurs 23 times in Lk. It occurs only 4 times in Mt,[3] 2 times in passages which have parallels in Lk. Both instances are taken over by Luke. The word occurs 11 times in the matter peculiar to Lk. It is introduced 4 times by Luke into passages which have parallels in Mt; and, it occurs 6 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[1] It is also 'probable' that this is a linguistic usage of Luke's 'other source-material'.[2]

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[1] Moulton III, p. 237.

[2] It is interesting that assuming the two-document hypothesis and using a different methodology and classification, O'Rourke comes to a similar conclusion. [John J. O'Rourke, "The Construction with a Verb of Saying as an Indication of Sources in Luke," NTS 21 (1975): 421-23]

[3] It occurs 6 times in Mk, 54 times in Acts and 42 times in the rest of the N.T.

> 19:23(=Mt), 23:32(=Mt,=Mk); 1:56(np), 2:5(np), 2:13(np), 5:9(np), 7:12(np), 23:11(np), 24:21(np), 24:24(np), 24:29(np), 24:33(np), 24:44(np); 7:6(dMt), 8:51(dMt, Mk μετά), 22:14(Mt,Mk μετά), 22:56(dMt,Mk μετά); 5:19(C*), 8:38(C*), 9:32(C*), 20:1(Cp), 8:1(C), 24:10(C).

14. Improper Prepositions.

a. Ἔμπροσθεν:

The word used as an improper preposition, occurs 8 times in Lk. It occurs 18 times in Mt,[3] 9 times in passages which have parallels in Lk. It is taken over by Luke 4 times. It is omitted by him 3 times and at Lk 12:9bis he alters it to ἐνώπιον.[4]

> 7:27(=Mt), 10:21(=Mt), 12:8bis(=Mt); 14:2(np),21:36(np); 5:19(C*), 19:27(C*).[5]

b. Ἐναντίον, ἔναντι:

The words occur in the N.T. 4 times in Lk and 4 times in Acts.

> 1:6(np), 1:8(np), 24:19(np); 20:26(C).

c. Ἐνώπιον:

This word, used in the LXX to translate lipnê, is not found in

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[1] Plummer, p. 34; Schürmann III, p. 32; Taylor, p. 48,66 etc., Hawkins, p. 22.

[2] It should be noted that 5 of the 11 occurrences in the matter peculiar to Lk are in Ch. 24.

[3] It occurs 2 times in Mk, 2 times in Acts and 16 times in the rest of the N.T.

[4] Cadbury, p. 204, suggests that Luke avoids ἔμπροσθεν.

[5] The word is used mainly as an adverb, outside of the N.T. - Moulton III, 278; BDF # 214. It is so used at Lk 9:4(np) and Lk 19:28(Cp).

Mt and Mk. It is used 22 times in Lk and 13 times in Acts. In the rest of the N.T. it is frequent only in Rev. It occurs 13 times in the matter peculiar to Lk. It is introduced 6 times by Luke into passages which have parallels in Mt; and, 3 times it is found in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke. It is also 'probable' that this is a linguistic usage of Luke's 'other source-material'.

> 1:15(np), 1:17(np), 1:19(np), 1:75(np), 1:76(np), 14:10(np), 15:10(np), 15:18(np), 15:21(np), 16:15bis(np), 23:14(np), 24:43(np); 4:7(dMt), 5:25(dMt, Mk ἔμπροσθεν), 12:6(dMt), 12:9bis(Mt ἔμπροσθεν), 13:26(dMt); 5:18(C*), 8:47(C*), 24:11(C).

d. Ὀπίσω:

The phrase εἰς τὰ ὀπίσω occurs at 9:62(C*), 17:31(Mt ὀπίσω,=Mk).

e. Ἐπάνω:

This word which can be used instead of a simple ἐπί,[1] is used 5 times in Lk. It occurs 8 times in Mt,[2] 2 times in passages which have parallels in Lk. In both instances, Luke changes it to ἐπί - at Lk 19:35 and 23:38.[3]

> 10:19(np); 4:39(dMt,dMk), 11:44(dMt), 19:17(Mt ἐπί), 19:19(Mt ἐπί).

f. Ἄτερ:

This poetic form[4] is found in the N.T. only at 22:6(dMt,dMk), 22:35(np).

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[1] Moulton III, p. 279.

[2] It occurs once in Mk and not at all in Acts. It occurs 5 times in the rest of the N.T.

[3] See also p. 152-53.

[4] Goodwin # 1220.2.

g. Ἄχρι.

This word used as a preposition, occurs 4 times in Lk. The usage occurs once in Mt[1] and is taken over by Luke.

17:27(=Mt); 1:20(np); 21:24(C*), 4:13(Cp).

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[1] It does not occur in Mk. It occurs 17 times in Acts.

V. ADVERBS

1. 'Αμήν:

a. Luke tends to avoid the use of the 'loan' word ἀμήν. The word occurs 6 times in Lk. It occurs 31 times in Mt,[1] 17 times in passages which have parallels in Lk. Luke omits the word 11 times, takes it over 3 times, and replaces it 3 times, with another word.[2] In addition to the 3 times taken over, the word occurs 3 times in the matter peculiar to Lk.[3]

> 18:17(=Mt,=Mk), 18:29(=Mt,=Mk), 21:32(=Mt,=Mk);
> 4:24(np), 12:37(np), 23:43(np).

b. There seems to be a tendency on the part of Luke to avoid asseverative particles, whether Hebraistic or Greek.

i. 'Αληθῶς:

The word occurs 3 times in Lk. It occurs 3 times in Mt,[4] 2 times in passages which have parallels in Lk. Both times Luke alters it - at 22:59 to ἐπ' ἀληθείας and at 23:47 to ὄντως.

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[1] The word occurs 14 times in Mk. It does not occur in Acts.

[2] At Lk 9:27 and 12:14 with ἀληθῶς and at 11:51 with ναί.

[3] On ἀμήν see Dalman, p. 226-9; Cadbury, p. 157; Joachim Jeremais, The Eucharistic Words of Jesus, trans. Norman Perrin from the 3rd rev. ed. (London: S.C.M. Press, 1966): p. 163, n. 6; and, Creed, p. 68. John C. O'Neill, "The Six Amen Sayings in Luke," JTS N.S. 10(1959): 1-9, suggests a reason for the retention of ἀμήν in these 6 sayings.

[4] The word occurs 2 times in Mk and once in Acts. The usage in Acts is not as an asseverative particle. The word also occurs 7 times in John and 2 times elsewhere in the N.T.

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9:27(Mt,Mk ἀμήν), 12:14(Mt ἀμήν), 21:3(npMt,Mk ἀμήν).

ii. Ὄντως:

The word occurs 2 times in Lk.[1]

24:34(np); 23:47(Mt,Mk ἀληθῶς).

iii. Ἐπ' ἀληθείας:

The phrase, which is the equivalent of an asseverative particle, occurs 3 times in Lk. It does not occur in Mt.[2]

4:25(np); 20:21(dMt,=Mk), 22:59(Mt,Mk ἀληθῶς).

iv. Ναί:

This 'classical' asseverative particle occurs 4 times in Lk. It occurs 8 times in Mt,[3] 2 times in passages which have parallels in Lk. Both instances are taken over by Luke.

7:26(=Mt), 10:21(=Mt); 11:51(Mt ἀμήν), 12:5(dMt).

v. Πλήν:

The word is not used by Luke in an asseverative sense at all.[4] It may be used thus at Mt 11:22,24 and 26:64. Mt 11:22 is taken over at Lk 10:14, but the asseverative sense is weakened by the dropping of the λέγω ὑμῖν following the πλήν in Mt. The πλήν at Mt 11;24 and 26:64 is omitted by Luke.

vi. The 'classical' asseverative particles ἦ μήν and δήπου are found in the N.T. only at Heb 6:14 and Heb 2:16 respectively.

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[1] The word occurs once in Mk. It does not occur in Acts. It occurs 7 times in the rest of the N.T.

[2] On this Lukan phrase see above Ch. IV, 7.c.

[3] The word occurs once in Mk, 2 times in Acts and 15 times in the rest of the N.T.

[4] On πλήν see further above Ch. III, B.8.

The asseverative particles, Hebraistic and Greek, occur a total of 45 times in Mt.[1] They occur only a total of 18 times in Lk, 5 times taken over from Mt, and 6 times in the matter peculiar to Lk. Only 7 times, at Lk 9:27(ἀληθῶς), 11:51(ναί), 12:5(ναί), 12:14(ἀληθῶς), 20:21 (ἐπ' ἀληθείας), 22:59(ἐπ' ἀληθείας) and 23:47(ὄντως), can they be traced to the hand of Luke.

2. Αὔριον:

The word occurs 4 times in Lk. It occurs 2 times in Mt.[2] The only occurrence in a passage which has a parallel in Lk, is taken over by Luke. This may be a 'likely' linguistic usage of Luke's 'other source-material'.

12:28(=Mt); 10:35(np), 13:32(np), 13:33(np).

3. Ἐκεῖ:

The word occurs 16 times in Lk. It occurs 29 times in Mt,[3] but only 5 occurrences are in passages which have parallels in Lk. Of these 5 instances, 4 are taken over by Luke. The awkward τοῖς ἐκεῖ of Mt 26:71 is omitted by Luke. In addition to the 4 instances taken over, the word occurs 5 times in the matter peculiar to Lk. It is introduced 6 times by Luke into passages which have parallels in Mt; and, once it occurs in a passage which may be compositional. It is 'likely' that this is a linguistic usage of Luke.* It may also be a linguistic usage of Luke's 'other source-material'.

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[1] They occur 20 times in Mk and 5 times in Acts.

[2] It does not occur in Mk. It occurs 4 times in Acts. It occurs only 3 times in the rest of the N.T.

[3] The word occurs 11 times in Mk and 6 times in Acts.

> 11:26(=Mt), 12:34(=Mt), 13:28(=Mt), 17:37(=Mt);
> 2:6(np), 12:18(np), 15:13(np), 17:21(np), 21:2(npMt,
> dMk); 6:6(Mt ἰδού,=Mk), 8:32(Mt μακράν,=Mk), 9:4(dMt),
> 9:4(Mt κακεῖ,=Mk), 17:23(Mt ὧδε,=Mk), 23:33(dMt,dMk);
> 22:12(C*,=Mk).

4. Ἑξῆς:

The word occurs in the N.T. only at 7:11(Cnp), 9:37(Cp) and 3 times in Acts.

5. Ἔξω:

The word occurs 9 times in Lk. It occurs 9 times in Mt,[1] 6 times in passages which have parallels in Lk. Luke takes the word over 4 times and he alters it 2 times.[2] In addition to the 4 instances taken over from Mt, the word occurs 3 times in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt.

> 8:20(=Mt,=Mk), 14:35(=Mt,dMk), 20:15(=Mt,=Mk),
> 22:62(=Mt,dMk); 1:10(np), 4:29(np), 13:33(np);
> 13:25(dMt), 13:28(dMt).

6. Ἐπάνω:

This word meaning 'above, over' is used in the N.T. both in a literal sense and in a metaphorical sense. The word occurs 8 times in Mt,[3] 2 times in passages which have parallels in Lk. Both the occurrences are 'literal' uses and both are altered by Luke.[4] The word is used 5 times by Luke, 3 times in the 'metaphorical' sense - at 4:39 (dMt,dMk), 19:17(dMt), 19:19(dMt); and, 2 times in a 'literal' sense - at 10:19(np), 11:44(np) - in the matter peculiar to Lk.

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[1] The word occurs 10 times in Mk and 12 times in Acts.

[2] At Lk 9:5 he has ἀπό (Mk ἐκεῖθεν) and at 8:19 he has a different construction (Mk ἔξω).

[3] The word occurs in Mk once, not at all in Acts and 5 times in the rest of the N.T.

[4] To ἐπί at both Lk 19:35(Mk ἐπί) and 23:38(dMk).

To avoid using ἐπάνω in a literal sense and to use it in a metaphorical sense seems to be a 'likely' linguistic usage of Luke.

7. Ἔτι:

a. This word, used to denote that a given situation is continuing still,[1] occurs 15 times in Lk. It occurs 8 times in Mt,[2] 6 times in passages which have parallels in Lk. Of these 6 occurrences, Luke takes the word over 3 times and omits it 3 times.[3] In addition to the 3 occurrences taken over from Mt, the word occurs 7 times in the matter peculiar to Lk. It is introduced 4 times by Luke into passages which have parallels in Mt; and, once it is found in a passage which may be compositional. It is 'likely' that this is a linguistic usage of Luke. It may also be a linguistic usage of Luke's 'other source-material'.

> 18:22(=Mt,=Mk), 22:47(=Mt,=Mk), 22:71(=Mt,=Mk); 1:15(np), 14:22(np), 14:32(np), 15:20(np), 16:2(np), 24:6(np), 24:41(np); 9:42(dMt,dMk), 14:26(dMt), 20:36(dMt,dMk), 22:60(dMt,dMk); 8:49(C*).

b. The collocation ἔτι ὢν is found in the N.T. only at 24:6(np), 24:44(np) and 2 Thess 2:5.

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[1] BAG, *sub voce*.

[2] The word occurs 5 times in Mk and 5 times in Acts.

[3] He omits the word at Lk 8:19, 9:34 and 14:35. I am unable to find a reason for these omissions.

8. Εὐθέως, εὐθύς, παραχρῆμα:

Luke tends to avoid the use of the words meaning 'immediately',[1] unless they are demanded by the content of the narrative; and, the majority of the uses of these words in Lk have to do with the instantaneous performance of a miracle.[2]

a. Παραχρῆμα, occurring 10 times, is the word used most often in Lk. The word occurs 2 times in Mt,[3] in both instances in passages that have no parallels in Lk. The word occurs 2 times in the matter peculiar to Lk. It is introduced by Luke 6 times into passages which have parallels in Mt; and, 2 times it can be found in passages which may be compositional. In all the instances except those at Lk 19:11 and 22:60, the usage has to do with the performance of a miracle. Παραχρῆμα[4] and παραχρῆμα used in the context of a miracle is a 'certain' linguistic usage of Luke.

> 1:64(np), 13:13(np); 4:39(dMt,dMk), 5:25(dMt,dMk),
> 8:44(Mt ἀπο τῆς ὥρας,Mk εὐθύς), 8:55(dMt,dMk εὐθύς),
> 18:43(Mt εὐθέως,Mk εὐθὺς), 22:60(Mt εὐθέως,Mk εὐθύς);
> 8:47(C*), 19:11(C).

b. Εὐθέως occurs 6 times in Lk. It occurs 12 times in Mt, 6 times in passages which have parallels in Lk.[5] Of these 6 instances,

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[1] Cf. Cadbury, p. 119. It may be noted that BDF # 102.2 describes εὐθύς as 'vulgar', εὐθέως as 'somewhat archaic' and παραχρῆμα as 'choice'.

[2] Cf. Schürmann Comm, p. 252, n. 236.

[3] The word does not occur in Mk. It occurs 6 times in Acts and nowhere else in the N.T. Of the 6 occurrences in Acts, all except one (16:33) are in the context of a miracle.

[4] Hawkins, p. 21; Creed, p. 71.

[5] The word does not occur in Mk. It occurs 9 times in Acts and 7 times in the rest of the N.T.

5 are omitted by Luke. It is taken over once. It occurs 4 times in the matter peculiar to Lk and at Lk 21:9. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.

> 5:13(=Mt,Mk εὐθύς); 12:36(np), 12:54(np), 14:5(np);
> 17:7(np); 21:9(Mt,Mk οὔπω).[1]

c. Εὐθύς occurs once in Lk. It occurs 6 times in Mt.[2] All the 5 occurrences in passages which have parallels in Lk are omitted by Luke. The word occurs at Lk 6:49(dMt).

9. Καθώς:

The word occurs 17 times in Lk.[3] It occurs 3 times in Mt,[4] 2 times in passages which have parallels in Lk. Once it is taken over from Mt; and, once it is replaced by a different constrution, at Lk 22:22. In addition to the occurrence taken over from Mt, the word occurs 5 times in the matter peculiar to Lk. It is introduced by Luke

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[1] The occurrence at 21:9 may be due to the influence of another source. See above Ch. I, p. 4.

[2] The word occurs 42 times in Mk, once in Acts, 3 times in Jn and nowhere else in the N.T. According to Dalman, the excessive use of this word in Mk is "due probably to Greek rather than Jewish-Aramaic influence." Dalman, p. 29.

[3] Of the 3 words καθώς, ὡς and ὥσπερ - ὡς is used freely by Mt, Mk and Lk (39,21 and 26 times respectively); ὥσπερ is used freely only by Mt (10, 0 and 2 times respectively); and καθώς seems to be a Lukan word. It should be noted that καθώς is not liked by the Atticists. Phrynichus objects to it. Schürmann *Comm*, p. 8, n. 42. BDF # 453. Thus, the notion that "... the vocabulary of Luke, while it has its natural affiliations with the Greek of the Bible, is not so far removed from the literary style of the Atticists as to be beyond comparison with them," (Cadbury, p. 38), that Luke writes "... a relatively high standard of literary style," (Creed, p. lxxxi), has to be approached with caution. Creed only cites 4 instances where Luke avoids words condemned by Phrynichus, but cites 33 instances where Luke uses word condemned or disapproved by Phrynichus.

[4] The word occurs 8 times in Mk and 11 times in Acts.

6 times into passages which have parallels in Mt; and, it is found 5 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[1]

> 19:32(=Mt,dMk); 1:55(np), 1:70(np), 17:28(np), 24:24(np), 24:39(np); 5:14(dMt,dMk), 6:31(dMt), 6:36(Mt ὡς), 11:30(Mt ὥσπερ), 17:26(Mt ὥσπερ), 22:13(Mt ὡς,dMk), 22:29(C*), 2:20(Cnp), 2:23(Cnp), 11:1(Cp), 1:2(C).

10. Μᾶλλον:

a. The word is used in the N.T. in two different senses - as a comparative adverb meaning 'more' in the sense of 'to a greater degree' or 'for a better reason'; and, as a contrasting particle meaning 'rather' in the sense of the word 'instead'.[2]

The word is used 5 times in Lk as a comparative adverb. This usage of μᾶλλον occurs 5 times in Mt, 3 times in passages which have parallels in Lk. All the 3 instances are taken over by Luke.

The word is not found in Lk in its use as a contrasting particle. This usage occurs 4 times in Mt. The only instance in a passage which has a parallel in Lk, is omitted by Luke.

The use of μᾶλλον as a comparative adverb is a 'likely' linguistic usage of Luke.[3]*

> 11:13(=Mt), 12:24(=Mt), 12:28(=Mt); 18:39(dMt,=Mk); 5:15(C).

b. Lk shares the tendency in N.T. to heighten comparison by the accumulation of particles and adverbs.[1] The following occurrences of in Lk illustrate this.

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[1] Harnack, pp. 23,63.

[2] BAG, _sub_ _voce_.

[3] It is used 5 times in Mk (3 times as a contrasting particle) and 6 times in Acts (2 times as a contrasting particle).

11:13(=Mt) - πόσῳ μᾶλλον
12:24(Mt μᾶλλον) - πόσῳ μάλλον
12:28(Mt πολλῷ μᾶλλον) - πόσῳ μᾶλλον
18:39(Mt μεῖζον,=Mk) - πολλῷ μᾶλλον

11. Νῦν:

The word is used in the Synoptic Gospels in three different senses - as a simple adverb of time indicating the present, as a resumptive conjunction[2] and with an implied contrasting with some other period of time.[3]

Excluding the 5 instances of the occurrences of the phrase ἀπὸ τοῦ νῦν, the word occurs 9 times in Lk. It occurs 4 times in Mt.[4]

a. In one instance, at Lk 2:29(np), νῦν is used as a simple adverb of time. This usage occurs 4 times in Mt.[5] The only instance in a passage which has a parallel in Lk, is omitted by Luke.

b. In one instance, at 11:39(dMt), νῦν is used as a resumptive conjunction. This usage does not occur in Mt.[6]

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[1] Moulton III, pp. 3,29; BDF # 246.

[2] I have used this phrase to describe expressions such as καὶ νῦν, καὶ νῦν ἰδού, νῦν οὖν etc. - BDF # 445.15 suggests that these may be equivalent of the Hebrew wĕᶜttā̃. It may also be the equivalent of the use of kĕᶜn in Aramaic. There are no examples suggested in BAG of νῦν used with other particles, which are earlier than 2nd Century A.D, or which are not from Jewish writers. LSJ, gives one use of καὶ νῦν in Xenophon.

[3] Cf. BAG, sub voce; Cf. Plummer, p. 310.

[4] The word is used 3 times in Mk and 25 times in Acts.

[5] It occurs 2 times in Mk and 17 times in Acts.

[6] It does not occur in Mk. It occurs 7 times in Acts.

c.i. In 4 instances, at 6:21bis(dMt) and 6:25(np), νῦν is used to contrast the 'present' time with the 'eschatological' time. This usage does not occur in Mt.[1] The possibility exists that Lk 6:20-26 was received by Luke, substantially as it stands in the text, from tradition.[2]

ii. In the remaining 3 instances, at 16:25(np), 19:42(np) and 22:36(np), νῦν is used to suggest that the 'eschatological' time has begun. This usage does not occur in Mt.[3]

The usage of νῦν in an 'eschatological' context seeems to be a 'probable' linguistic usage of Luke's 'other source-material'.[4]

c. ἀπὸ τοῦ νῦν occurs at 1:48(np), 5:10(np), 12:52(np), 22:18 (Mt ἀπ' ἄρτι,Mk οὐκέτι) and 22:69(Mt ἀπ' ἄρτι,dMk). Elsewhere in the N.T. the expression is found only at Acts 18:6, 2 Cor 5:16 and John [8:11].

It should be noted that the contexts of 1:48 and 5:10 are only implicitly eschatological (as are the contexts of the occurrences of the expression in the rest of the N.T.). 12:52, 22:18 and 22:69 are the eschatological contexts. The expression ἀπ' ἄρτι, used 3 times in Mt (and at John 13:14, 14:7 and Rev 14:13), is condemned by the

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[1] It does not occur in Mk or Acts.

[2] Thus in,different ways,among others T. W. Manson, The Sayings of Jesus (London: S.C.M. Press, 1949): 41; Walter Grundmann, Das Evangelium nach Lukas, THKNT III (Berlin: Evangelische Verlagasantstalt, 1961): 141; and Plummer, p. 181.

[3] The usage occurs once each in Mk and Acts.

[4] Hawkins, p. 20 and Harnack, p. 50 list this as a Lukan word.

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Atticists.[1]

ἀπὸ τοῦ νῦν used eschatologically may be a 'likely' linguistic usage of Luke.[2]

12. Ὁμοίως:

The word occurs 11 times in Lk. It occurs 3 times in Mt,[3] The only occurrence in a passage which has a parallel in Lk, is omitted by Luke. The word occurs 8 times in the matter peculiar to Lk. It is introduced 3 times by Luke into passages which have parallels in Mt. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.[4] It is also 'likely' that it is a linguistic usage of Luke.

3:11(np), 5:10(np), 10:32(np), 10:37(np), 13:3(np),
16:25(np), 17:28(np), 22:36(np); 5:33(dMt,dMk),
6:31(dMt), 17:31(dMt,dMk).

13. Οὗ:

This adverb meaning 'where' occurs 5 times in Lk. It occurs 3 times in Mt,[5] but, none are in passages which have parallels in Lk. The word occurs 3 times in the matter peculiar to Lk. But, 2 of the instances, at 4:16,17, are among other Lukan linguistic usages. The remaining 2 instances are probably from the hand of Luke. It seems 'likely' that this is a linguistic usage of Luke.[1]

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[1] Schürmann I, p. 34, n. 149.

[2] Scholarly opinion on this question is divided. Plummer, p. 146; Creed, p. 75, Taylor, p. 48 and Hawkins, p. 16 think that it is Lukan. Rehkopf, p. 92 and Joachim Jeremias, The Eucharistic Words of Jesus (London S.C.M Press, 1966): 165 think it is pre-Lukan. Jeremias, it must be noted , thinks that this phrase is a semitism meaning 'soon'. [Joachim Jeremias, N.T. Theology I (New York: Scribner, 1971): 273, n.4.]

[3] The word occurs 2 times in Mk. It does not occur in Acts.

[4] Rehkopf, p. 96; and Schürmann III, pp. 122-3.

[5] The word does not occur in Mk. It occurs 9 times in Acts and 8 times in the rest of the N.T.

> 4:16(np), 4:17(np), 24:28(np); 23:53(dMt,dMk);
> 10:1(Cp).

14. Οὐαί:

The word is found 14 times in Lk.[2] It occurs 12 times in Mt,[3] 8 times in passages which have parallels in Lk. All 8 instances are taken over by Luke. An additional 2 times, its occurrences in Lk, at 11:43 and 11:46, is patterned after the word taken over from Mt in the previous verses. It occurs 4 times in Lk, in the matter peculiar to Lk.

> 10:13bis(=Mt), 11:42(=Mt), 11:44(=Mt), 11:47(=Mt),
> 11:52(=Mt), 21:23(=Mt,≠Mk), 22:22(=Mt,=Mk); 6:24(np),
> 6:25bis(np), 6:26(np); 11:43(dMt), 11:46(dMt).

15. Οὕτως:

The word occurs 21 times in Lk. It occurs 32 times in Mt,[4] 13 times in passages which have parallels in Lk. It is taken over by Luke 8 times and it is altered by him 5 times.[5] In addition to the 8 times taken over from Mt, the word occurs 11 times in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt. It is nearly 'certain' that this is a linguistic usage of Luke's 'other source-material'.[1] But, it should be noted that in 2 instances the word is from the hand of Luke.

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[1] BDF # 203; Hawkins, p. 27.

[2] BDF # 4.2 suggests that the use of this word belongs to the prophetic style of the LXX and is a transcription of the Hebrew word *ʾõyhõy*. BAG gives one example from Sophocles. LSJ gives no example earlier than 2nd Century A.D.

[3] The word is found 2 times in Mk. It is not found in Acts. It is found 9 times in Rev and 2 times elsewhere in the N.T.

[4] The word occurs 10 times in Mk and 27 times in Acts.

[5] At Lk 6:23 and 17:30 to κατὰ τὰ αὐτά, at Lk 6:31 to ὁμοίως, and at Lk 11:2 to a construction with ὅταν; it is omitted at Lk 22:46.

> 10:21(=Mt), 11:30(=Mt), 12:28(=Mt), 12:43(=Mt), 17:24(=Mt), 17:26(=Mt), 21:31(=Mt,=Mk), 22:26(=Mt,=Mk); 1:25(np), 2:48(np), 12:21(np), 12:38(np), 12:54(np), 14:33(np), 15:7(np), 15:10(np), 17:10(np), 22:24(np), 24:46(np); 9:15(dMt,Mk καί), 19:31(dMt,dMk).

16. Σήμερον:

The word occurs 11 times in Lk. It occurs 8 times in Mt,[2] 2 times in passages which have parallels in Lk. Once it is taken over, and once, at 11:3, it is replaced by τὸ καθ' ἡμέραν. It occurs 7 times in the matter peculiar to Lk; and, in the remaining 3 instances it may be from the hand of Luke.

> 12:28(=Mt); 2:11(np), 4:21(np), 13:32(np), 13:33(np), 19:5(np), 23:43(np), 19:9(np); 22:34(dMt,=Mk), 22:61 (dMt,dMk); 5:26(C).

a. In 5 instances the use is emphatic, meaning 'this very day'. It may have eschatological overtones.

> 2:11(np), 4:21(np), 19:5(np), 19:9(np), 23:43(np).

It seems 'probable' that this is a linguistic usage of Luke's

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[1] Joachim Jeremias, "*Tradition und Redaktion in Lukas 15*," ZNW 62 (1971): p. 182 suggests that the absolute use of οὕτως is a characteristic of the pre-Lukan source. But, it may be noted that in 9:15 also it is used absolutely. Cadbury, p. 200 thinks that Luke avoids the word.

[2] It is used once in Mk and 9 times in Acts.

'other source-material'.[1]

b. In 3 instances, it is used in conjunction with αὔριον, to indicate an indefinite period of time.

12:28(=Mt); 13:32(np), 13:33(np).

c. In the remaining 3 instances it is from the hand of Luke.

22:34(dMt,=Mk), 22:61(dMt,dMk); 5:26(C).

17. Τότε:

The word is used in the Synoptic Gospels in two different senses - as a connecting particle to link sentences, meaning 'there upon' and as a correlative adverb of time.[2]

The word occurs 14 times in Lk. It occurs 90 times in Mt,[3] 45 times in passages which have parallels in Lk. Of these 45 instances, Luke takes over only 5 instances - all of these instances are uses of τότε as an adverb of time. In 40 instances, Luke either omits the word or replaces it with καί or δέ - in 35 of these 40 instances, τότε is used as a connecting particle. In addition to the 5 instances taken over from Mt, it occurs 5 times in the matter peculiar to Lk. It is introduced 4 times by Luke into passages which have parallels in Mt. Of the 14 instances in Lk, all except perhaps 21:10, can be understood as uses of the correlative adverb of time. Avoiding the use of τότε as a connecting particle is a nearly 'certain' linguistic usage of Luke.

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[1] Cf. Schürmann *Comm*, pp. 112, 233.

[2] Its use as a connecting particle may be a rendering of the Aramaic *ʾĕdayin* or *bĕʾdayin*. Moulton III, p. 341; BDF # 459.2; BAG *sub voce*.

[3] It appears 6 times in Mk and 21 times in Acts.

5:35(=Mt,=Mk), 6:42(=Mt), 11:26(=Mt), 21:21(=Mt,=Mk),
21:27(=Mt,=Mk); 14:9(np), 14:10(np), 14:21(np), 23:30(np),
24:45(np); 13:26(dMt), 16:16(dMt), 21:10(dMt,dMk),
21:20(dMt,dMk).

18. Luke avoids the following words.

a. Ἄρτι:

This word is not found in Lk. It occurs 7 times in Mt,[1] 5 times in passages which have parallels in Lk. In all 5 instances, it is altered by Luke - in 2 of the instances, ἀπ᾽ ἄρτι of Mt is changed by Luke to ἀπό τοῦ νῦν, at Lk 22:18 and 22:69; ἀπ᾽ ἄρτι at Mt 23:39 is omitted at Lk 13:35.[2] To avoid the use of ἄρτι is a 'certain' linguistic usage of Luke.

b. Δεῦτε:

The word is not used in Lk. It occurs 5 times in Mt.[3] The only instance in a passage which has a parallel is omitted by Luke, at Lk 20:14.

c. Πάλιν:

The word occurs 3 times in Lk. It occurs 15 times in Mt,[4] 5 times in passages which have parallels in Lk. In 2 instances the word is omitted by Luke and in 3 instances it is altered.[5]

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[1] The word is not found in Mk or Acts.

[2] The other 2 instances of alteration are at Lk 16:16 and 22:51.

[3] The word is found 3 times in Mk. It does not appear in Acts.

[4] It occurs 26 times in Mk and 5 times in Acts.

[5] At Lk 4:5 to καί, at Lk 18:25 to γάρ and at Lk 20:11 to προστίθημι.

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6:43(dMt), 13:20(dMt), 23:20(dMt,dMk).[1]

19. Σφόδρα, λίαν, περισσῶς:

Luke seems to dislike adverbs meaning 'very'. Cadbury[2] suggests that this is because Luke usually tones down emphatic words. But this may not be the case.[3]

Σφόδρα is used 7 times in Mt,[4] 3 times in passages which have parallels in Lk. In all 3 instances the word is omitted by Luke. Its one occurrence in Lk 18:23 is adjectival.

Λίαν is used 4 times in Mt,[5] 2 times in passages which have parallels in Lk. In both instances the word is omitted by Luke. Its only occurrence is at Lk 23:8(np).

Περισσῶς occurs once in Mt[6] and is omitted by Luke.

20. Double Negatives:

Luke uses double negatives 8 times. Mt uses them 3 times.[7] The only occurrence in a passage which has a parallel in Lk is omitted by Luke. It occurs 2 times in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt; and, it is found 4 times in compositional passages. It is 'certain' that this is a linguistic usage of Luke.[1]

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[1] Harnack, p. 46 suggests that Luke avoids the use of πάλιν.

[2] Cadbury, pp. 118-9.

[3] See below, p. 186.

[4] The word occurs once each in Mk and Acts.

[5] The word occurs 4 times in Mk. It does not occur in Acts.

[6] The word occurs 2 times in Mk and once in Acts.

[7] They occur 16 times in Mk and atleast 5 times in Acts.

10:19(np), 18:13(np); 8:43(dMt,dMk), 23:53(dMt,dMk);
22:16(C*), 4:2(Cp), 9:36(C), 20:40(C).

21. Generally speaking:

a. Luke is sparing in the use of adverbs. There are about 560 instances of the use of an adverb in Mt, but only about 355 in Lk.[2] Of the instances in Lk, 95 are taken over from Mt and/or Mk, about 145 are found in the matter peculiar to Lk and about 115 may be from the hand of Luke. In about 170 instances Luke omits the adverb or alters it to another word, where either in the direct parallel or in the immediate context an adverb is used by Matthew.[3]

b. Luke may have some reluctance in using adverbs of manner, which are formed from adjectives and which end in - ως. Of 18 of these adverbs occurring 38 times in Lk, only 8 adverbs occurring 16 times can be attributed to the hand of Luke. 'Αληθῶς (3 times), καλῶς (4 times) and ὁμοίως (3 times) account for 10 of these occurrences.

c. There seems to be similar dislike of adverbs answering the question 'whence', which end in - θεν. Of the 13 adverbs occurring 26 times, only 6 occurring 9 times can be attributed to the hand of Luke. Πόθεν accounts for 3 of these occurrences.

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[1] Cf. Cadbury, p. 201. He suggests that Luke avoids the double negative.

[2] There are about 330 adverbs in Mk and about 305 in Acts.

[3] Τότε accounts for about 40 of the instances.

VI. NOUNS, ADJECTIVES AND THE ARTICLE

A. Nouns.

1. 'Ανήρ, ἄνθρωπος:

a. Excluding its occurrences in the phrase ὁ υἱός τοῦ ανθρώπου,[1] the word ἄνθρωπος occurs 66 times in Lk. It occurs 75 times in Mt,[2] 30 times in passages which have parallels in Lk. Luke takes the word over 19 times and alters it 11 times - at 5:27, 6:10, 8:25, 9:38, 11:11, 11:14, 14:35, 17:1, 22:58, 22:60 and 23:26. But, only in one instance, at Lk 9:38 is the word changed to ἀνήρ.[3] The word occurs 29 times in the matter peculiar to Lk. It is introduced 14 times by Luke into passages which have parallels in Mt; and, it is found 4 times in passages which may be compositional. It cannot be said that Luke dislikes ἄνθρωπος. The following are the 18 instances which may be traced to the Lukan hand.

> 5:18(dMt,dMk), 5:20(dMt,dMk), 6:22(dMt), 6:48(dMt), 6:49(dMt), 7:31(dMt), 8:33(dMt,dMk), 11:44(dMt), 11:46 (dMt), 19:22(dMt), 19:30(dMt), 22:10(dMt,=Mk), 22:58(dMt,dMk), 22:60(dMt,dMk); 8:35(C*), 23:4(C*), 2:52(Cnp), 8:29(C).

b. ἀνήρ, which should be used emphatically, to contrast a man

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[1] This phrase is not Lukan.

[2] It occurs 53 times in Mk and 46 times in Acts.

[3] Thus it cannot be said that Luke 'prefers' ἀνήρ to ἄνθρωπος. Farmer, Notes, p. 304, following Cadbury, p. 189. In the examples that Cadbury gives Mt does not have ἄνθρωπος.

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with some other group, or conjoined with titles, professions etc.,[1] occurs as an equivalent to ἄνθρωπος 22 times in Lk. Such usage occurs only 5 times in Mt,[2] 3 times in passages which have parallels in Lk. Luke takes it over once, and alters it 2 times, to ἄνθρωπος, at Lk 6:47,49. It occurs 6 times in the matter peculiar to Lk. It is introduced by Luke 10 times into passages which have parallels in Mt; and, it is found 5 times in passages which may be compositional.[3] It is, of course, 'certain' that this is a linguistic usage of Luke. But the possibility that it occurred also in Luke's 'other source-material' cannot entirely be ruled out.

11:32(=Mt); 5:8(np), 14:24(np), 17:12(np), 19:2(np), 19:7, 24:19(np); 5:12(dMt,dMk), 5:18(dMt,dMk), 7:20(dMt), 8:27(dMt,dMk), 8:41(dMt,dMk), 9:30(dMt,dMk), 9:38(dMt, dMk), 11:31(dMt), 22:63(dMt,dMk), 24:4(dMt,dMk); 8:38(C*), 9:32(C*), 23:50bis(Cp), 6:8(C).

c. ἀνήρ = husband, occurs 5 times in Lk. It occurs 3 times in Mt,[4] once in a passage which has a parallel in Lk. Luke takes over that instance. It is found 3 times in the matter peculiar to Luke; and, it is introduced once by Luke into a passage which has a parallel in Mt.

9:14(=Mt,=Mk); 1:27(np), 1:34(np), 2:36(np); 16:18(dMt,=Mk).

d. The vocative, ἄνθρωπε, occurs 4 times in Lk. It does not occur in Mt.[1] It is 'likely' that this is Lukan linguistic usage.[2]

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[1] LSJ, sub voce ἄνηρ.

[2] Such usage occurs 2 times in Mk and 94 times in Acts.

[3] Atleast in 8 of these instances ἄνθρωπος is found in the pericope, introduced by Luke.

[4] Such usage is found 2 times in Mk and 8 times in Acts.

12:14(np); 5:20(dMt,dMk), 22:58(dMt,dMk), 22:60(dMt,dMk).

2. 'Απόστολος, οἱ δώδεκα:

a. The absolute use of οἱ ἀπόστολοι occurs 4 times in Lk. The usage does not occur in Mt.[3] It is introduced once into a passage which has a parallel in Mt; and, 3 times it is found in compositional passages. It is 'certain' that this is a linguistic usage of Luke.[4]

22:14(dMt,dMk); 9:10(C), 17:5(C), 24:10(C).

b. The absolute use of οἱ δώδεκα occurs 6 times in Lk. It occurs 3 times in Mt,[5] and all three instances are taken over by Luke.[6] It is introduced once by Luke into a passage which has a parallel in Mt and 3 times it is found in compositional passages. It is 'certain' that this is a linguistic usage of Luke.

9:1(=Mt,=Mk), 22:47(=Mt,=Mk); 9:12(Mt=Mk μαθηταί),
8:1(C), 18:31(C), 22:3(C).

3. 'Αρχιερεύς:

The expression οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς occurs 7 times in Lk. The expression occurs 4 times in Mt,[7] once in a passage which has a parallel in Lk. Luke takes the instance over. It is found once in the matter peculiar to Lk. It is introduced by Luke 4 times into passages which have parallels in Mt; and, once it is found in a passage which is compositional. It is 'probable' that this is a linguistic usage of Luke.*

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[1] The usage does not occur in Mk or Acts.

[2] Hawkins, p. 96. Cf. Rehkopf, p. 98.

[3] It occurs once in Mk and 28 times in Acts.

[4] Jeremias, Parables, p. 193, n. 93.

[5] It occurs 10 times in Mk and once in Acts.

[6] One of these instances is in the linguistic overlap in 22:3(C).

[7] It occurs 9 times in Mk. It does not occur in Acts.

9:22(=Mt,=Mk); 23:10(np); 20:1(dMt,=Mk), 20:19(dMt,dMk),
22:2(dMt,=Mk), 22:66(dMt,dMk); 19:47(C)

4. Ἄρχων:

The expression οἱ ἄρχοντες occurs 4 times in Lk. It occurs once in Mt,[1] in a passage which has no parallel in Lk. It occurs 3 times in the matter peculiar to Lk; and, once it is introduced by Luke into a passage which has a parallel in Mt. It seems 'likely' that this is a linguistic usage of Luke's 'other source-material'.[2]

14:1(np), 23:13(np), 24:20(np); 23:35(dMt,dMk).

5. Ἄφεσις:

The word occurs 5 times in Lk. It occurs once in Mt;[3] and, that instance is omitted by Luke, at Lk 22:20. It occurs 4 times in the matter peculiar to Lk. It seems 'likely' that this is a linguistic usage of Luke's 'other source-material'.

1:77(np), 4:18bis(np); 3:3(dMt,=Mk), 24:47(np).

6. Ἡ βασιλεία τοῦ θεοῦ:

The phrase occurs 32 times in Lk. It occurs 4 times in Mt,[4] 2 times in passages which have parallels in Lk. Luke takes over both instances. It occurs 3 times in the matter peculiar to Lk. It is introduced 20 times by Luke into passages which have parallels in Mt, (14 of them replacing the Matthaean phrase ἡ βασιλεία τῶν οὐρανῶν); and, it is found 7 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.

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[1] The usage does not occur in Mk. It occurs 7 times in Acts.

[2] Cf. Taylor, p. 87; Hawkins, p. 36.

[3] It occurs 2 times in Mk and 5 times in Acts.

[4] The phrase occurs 14 times in Mk and 6 times in Acts.

> 11:20(=Mt), 22:18(=Mt,=Mk); 17:20bis(np), 17:21(np); 6:20 (dMt), 7:28(dMt), 8:10(dMt,=Mk), 9:2(dMt), 9:11(dMt,dMk), 9:27(dMt,=Mk), 9:6(dMt), 10:9(dMt), 10:11(dMt), 13:18(dMt,=Mk), 13:20(dMt), 13:28(dMt), 13:29(dMt), 16:16(dMt), 18:16(dMt,dMk), 18:17(dMt,=Mk), 18:24(dMt,=Mk), 18:25(dMt,=Mk), 18:29(dMt, dMk), 21:31(dMt,dMk); 9:62(C*), 22:16(C*), 14:15(Cnp), 23:51 (C), 4:43(C), 8:1(C), 19:11(C).

7. Βίος, τὰ ὑπάρχοντα:

a. βίος occurs 5 times in Lk. It does not occur in Mt.[1]

> 8:14(dMt,dMk), 8:43(dMt,dMk); 15:12(np), 15:30(np), 21:4(npMt,=Mk).[2]

b. τὰ ὑπάρχοντα occurs 8 times in Lk. It occurs 3 times in Mt.[3] Luke takes it over once, and he alters it 2 times - at Lk 18:22 and 19:13. It is found 4 times in the matter peculiar to Lk. It is found in 'C*' a passage and a 'C' passage.[2]

> 12:44(=Mt); 12:15(np), 14:33(np), 16:1(np), 19:8(np); 11:21(C*), 12:33(C*), 8:3(C).

8. Γραμματέυς:

The expression γραμματεῖς καὶ φαρισαῖοι occurs 5 times in Lk. It occurs 6 times in Mt,[1] but none are in passages which have parallels in Lk. It is introduced by Luke 3 times into passages which have parallels in Mt; and, it is found 2 times in passages which may be compositional. It seems 'certain' that this is a linguistic usage of Luke.

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[1] The word occurs once in Mk. It does not occur in Acts.

[2] Joachim Jeremias, "*Tradition und Redaktion in Lukas 15*," ZNW 62 (1971) : 175, suggests that βίος is pre-Lukan and that τὰ ὑπάρχοντα is Lukan.

[3] The expression does not occur in Mk. It occurs once in Acts.

> 5:21(dMt,dMk), 5:30(dMt,=Mk), 6:7(dMt,dMk); 11:53(C), 15:2(Cnp).

9. Δαιμόνιον, πνεῦμα ἀκάθαρτον, σατανᾶς:

a. δαιμόνιον occurs 22 times in Lk. It occurs 8 times in Mt,[2] 7 times in passages which have parallels in Lk. Luke takes over all the instances. It is found 5 times in the matter peculiar to Lk. It is introduced by Luke 5 times into passages which have parallels in Mt; and, 5 times it is found in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.

> 7:33(=Mt), 9:1(=Mt,dMk), 11:14(=Mt), 11:15bis(=Mt,=Mk), 11:19(=Mt), 11:20(=Mt); 4:33(npMt,dMk), 4:35(npMt,dMk), 9:49(npMt,=Mk), 10:17(np), 13:32(np); 8:27(dMt,dMk), 8:33(dMt,dMk), 8:35(dMt,dMk), 9:42(dMt,dMk), 11:18(dMt); 8:30(C*), 8:38(C*), 4:41(C), 8:2(C), 8:29(C).

b. πνεῦμα ἀκάθαρτον occurs 6 times in Lk. It occurs 2 times in Mt.[3] Luke takes it over once; and, alters it once, at Lk 9:1. It occurs 2 times in the matter peculiar to Lk. It is introduced once by Luke into a passage which has a parallel in Mt; and 2 times it is found in compositional passages. It is 'likely' that this is a linguistic usage of Luke.[4]*

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[1] It occurs 3 times in Mk and once in Acts.

[2] It occurs 12 times in Mk and once in Acts.

[3] It occurs 12 times in Mk and 2 times in Acts.

[4] Cf. Cadbury, p. 190.

11:24(=Mt); 4:33(npMt,=Mk), 4:36(npMt,=Mk); 9:42(dMt, =Mk); 6:18(C), 8:29(C).

c. σατανᾶς occurs 5 times in Lk. It occurs 3 times in Mt,[1] 2 in passages which have parallels in Lk. Luke takes it over once; and, he alters it once at Lk 4:7. It is found 2 times in the matter peculiar to Lk; and, 2 times it is found in passages which may be compositional - both in the passion narrative.[2]

11:18(=Mt,=Mk); 10:18(np), 13:16(np); 22:31(C*), 22:3(C).

10. Διαλογισμός:

The word occurs 6 times in Lk. It occurs once in Mt,[3] in a passage which has no parallel in Lk. It occurs 2 times in tne matter peculiar to Lk. It is introduced 3 times into passages which have parallels in Mt; and, it is found once in a compositional passage. It is 'probable' that this is a linguistic usage of Luke.

2:35(np), 24:38(np); 5:22(dMt,dMk), 9:46(dMt,dMk), 9:47(dMt,dMk); 6:8(C).

11. 'Ειρήνη:

The word occurs 14 times in Lk. It occurs 4 times in Mt,[4] 2 times in passages which have parallels in Lk. Luke takes it over once and he replaces it the other time, with a pronoun, at Lk 10:6. It occurs 8 times in the matter peculiar to Lk. It is introduced by Luke 4 times, into passages which have parallels in Mt; and, it is found once in a passage which may be compositional. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.[1] But the likelihood that it was a linguistic usage of Luke cannot be ruled out.

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[1] It occurs 5 times in Mk and 2 times in Acts.

[2] Jeremias, Parables, p. 208 suggests that σατανᾶς, being Aramaic, must be from an earlier strata of tradition.

[3] The word occurs once in Mk. It does not occur in Acts.

[4] It occurs once in Mk and 7 times in Acts.

> 10:6(=Mt); 1:79(np), 2:14(np), 2:29(np), 7:50(np), 12:51 (np), 14:32(np), 19:42(np), 24:36(np); 8:48(dMt,=Mk), 10:5(dMt), 10:6(dMt), 19:38(dMt); 11:21(C*).

12. 'Εξουσία:

The word occurs 16 times in Lk. It occurs 10 times in Mt,[2] 7 times in passages which have parallels in Lk. Luke takes it over 6 times and omits it once, at Lk 5:26. It is found 3 times in the matter peculiar to Lk. It is introduced by Luke 6 times into passages which have parallels in Mt; and, it is found once in a compositional passage. It is 'certain' that this is a linguistic usage of Luke.

> 5:24(=Mt,=Mk), 7:8(=Mt), 9:1(=Mt,=Mk), 20:2bis(=Mt,=Mk), 20:8(=Mt,=Mk); 4:36(npMt,=Mk), 10:19(np), 23:7(np); 4:6(dMt), 12:5(dMt), 12:11(dMt,dMk), 19:17(dMt), 20:20 (dMt), 22:53(dMt,dMk); 4:32(C).

13. Λαός:

a. The word occurs 36 times in Lk. It occurs 14 times in Mt,[3] 2 times in passages which have parallels in Lk. Luke takes over one instance and he alters the other, at Lk 20:1b. It occurs 14 times in the matter peculiar to Lk. It is introduced by Luke 7 times into passages which have parallels in Mt; and, it found 14 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[1]

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[1] Cf. Hawkins, p. 17.

[2] It occurs 10 times in Mk and 7 times in Acts.

[3] It occurs 3 times in Mk and 47 times in Acts.

> 22:66(=Mt,dMk); 1:10(np), 1:17(np), 1:21(np), 1:68(np), 1:77(np), 2:10(np), 2:31(np), 2:32(np), 7:16(np), 23:5(np), 23:13(np), 23:14(np), 23:27(np), 24:19(np); 3:21(dMt,dMk), 9:13(dMt,dMk), 20:6(Mt=Mk ὄχλος), 20:19(Mt=Mk ὄχλος), 20:45(Mt ὄχλος,dMk), 21:23(dMt,dMk), 23:35(dMt,dMk); 8:47 (C*), 20:1a(Cp), 20:9(Cp), 22:2(Cp), 3:15(C), 3:18(C), 6:17(C), 7:1(C), 7:29(C), 18:43(C), 19:47(C), 19:48(C), 20:26(C), 21:38(C).

b. The phrase ἅπας/πᾶς ὁ λαός occurs 13 times in Lk. It occurs once in Mt,[2] in a passage which has no parallel in Lk. It is found 4 times in the matter peculiar to Lk. It is introduced 4 times by Luke into passages which have parallels in Mt; and, it is found 5 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.

> 1:10(np), 2:10(np), 2:31(np), 24:19(np); 3:21(dMt,dMk), 9:13(dMt,dMk), 20:6(dMt,dMk), 20:45(dMt,dMk); 8:47(C*), 7:29(C), 18:43(C), 19:48(C), 21:38(C).

14. Νομικός:

The word occurs 6 times in Lk. It occurs once in Mt,[3] and that instance is taken over by Luke. It occurs once in the matter peculiar to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt; and, it occurs 2 times in compositional passages.[4] It is

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[1] Cadbury, p. 189; Taylor, p. 86.

[2] It does not occur in Mk. It occurs 4 times in Acts.

[3] In the rest of the N.T., it occurs only in Titus.

[4] To this may be added the occurrence of νομοδιδάσκαλος occurring at 5:17(Cp). This word occurs once in Acts and once in 1 Tim.

'probable' that this is a linguistic usage of Luke.[1]

10:25(=Mt); 14:3(np), 11:46(np), 11:52(dMt), 7:30(C), 11:45(Cp).

15. Οὐρανός:

Luke prefers the singular form.[2] There are 32 instances of the singular and 4 instances of the plural - at 10:20(np), 12:33(dMt), 18:22(=Mt,=Mk) and 21:26(=Mt,dMk). Mt has the plural form 54 times and the singular form 28 times.[3]

16. Περίχωρος:

The word occurs 5 times in Lk. It occurs 2 times in Mt,[4] once in a passage which has a parallel in Lk. Luke takes it over. It is found 4 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.

3:3(=Mt); 4:14(C), 4:37(C), 7:17(C), 8:37(C).

17. Πλῆθος:

a. The word occurs 8 times in Lk. It does not occur in Mt.[5] It is found 4 times in the matter peculair to Lk. It is introduced 2 times by Luke into passages which have parallels in Mt; and, it is found 2 times in passages which may be compositional. It seems 'probable' that this is a linguistic usage of Luke.

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[1] Creed, p. 108; Taylor, p. 42.

[2] Cadbury, p. 190.

[3] Mark has the singular 13 times and the plural 5 times; Acts has the singular 23 times and the plural 2 times.

[4] The word occurs once in Mk and once in Acts. It does not occur in the rest of the N.T.

[5] It occurs 2 times in Mk and 17 times in Acts.

1:10(np), 2:13(np), 5:6(np), 23:27(np); 19:37(Mt ὄχλος, dMk), 23:1(dMt,dMk); 6:17(C), 8:37(C*).

b.i. The phrase πᾶς/ἅπας τὸ πλῆθος occurs 4 times in Lk[1] - at 1:10(np), 18:37(C*), 19:37(dMt,dMk), 23:1(dMt,dMk).

ii. The phrase πολὺ πλῆθος occurs 2 times in Lk[2] - at 5:6(np) and 6:17(C).

18. Πνεῦμα ἅγιον:

The phrase occurs 13 times in Lk. It occurs 5 times in Mt,[3] 2 times in passages which have parallels in Lk. Luke takes over both instances. It is found 6 times in the matter peculiar to Lk. It is introduced 4 times by Luke into passages which have parallels in Mt; and, it is found once in a compositional passage. It is nearly 'certain' that this is a linguistic usage of Luke.[4]

3:16(=Mt,=Mk), 12:10(=Mt,=Mk); 1:15(np), 1:35(np), 1:41(np), 1:67(np), 2:25(np), 2:26(np); 3:22(dMt,dMk), 10:21(dMt), 11:13(dMt), 12:12(dMt,=Mk); 4:1(Cp).

19. 'Ρῆμα:

The word occurs 19 times in Lk. It occurs 5 times in Mt,[5] once in a passage which has a parallel in Lk. Luke takes over that instance. It is found 7 times in the matter peculiar to Lk. It is introduced by Luke once, into a passage which has a parallel in Mt; and, it is found 10 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.

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[1] It does not occur in Mk. It occurs 2 times in Acts.

[2] It occurs 2 times each in Mk and Acts.

[3] It is found 4 times in Mk and 39 times in Acts.

[4] Plummer, p. 14.

[5] The word occurs 2 times in Mk and 14 times in Acts.

> 22:61(=Mt,=Mk); 1:37(np), 1:38(np), 2:15(np), 2:17(np), 2:29(np), 5:5(np), 24:8(np); 3:2(dMt,dMk); 1:65(Cnp), 2:19(Cnp), 2:50(Cnp), 2:51(Cnp), 7:1(C), 9:54bis(C), 18:34(C), 20:26(C), 24:11(C).

20.

This word, its cognate noun σωτηρία and adjective σωτήριον, occur in the Synoptic Gospels only in Lk.[1] All 8 instances are in the matter peculiar to Lk. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'.

> σωτήρ: 1:47, 2:11; σωτηρία: 1:69, 1:71, 1:77, 19:9;
> σωτήριον : 2:30, 3:6.

21. Φίλος:

The word occurs 15 times in Lk. It occurs once in Mt,[2] and that instance is taken over by Luke. It occurs 10 times in the matter peculiar to Lk. It is introduced 3 times into passages which have parallels in Mt; and, it is found once in a passage which may be compositional. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'. But, the possibility that Luke may have introduced it cannot be excluded.

> 7:34(=Mt); 11:5bis(np), 11:6(np), 11:8(np), 14:10(np), 14:12(np), 15:6(np), 15:9(np), 15:29(np), 16:9(np); 7:6(dMt), 12:4(dMt), 21:16(dMt,dMk); 23:12(Cnp).

22. Χήρα:

The word occurs 9 times in Lk. It does not occur in Mt.[3] All except one instance are in the matter peculiar to Lk. It is 'certain'

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[1] The word occur 2 + 6 + 1 times in Acts.

[2] It does not occur in Mk. It occurs 3 times in Acts.

[3] It appears as a variant reading in Mt 23:14. It occurs 3 times each in Mk and Acts.

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that this is a linguistic usage of Luke's 'other source-material'.

2:37(np), 4:25(np), 4:26(np), 7:12(np), 18:3(np), 18:5(np), 21:2(npMt,=Mk), 21:3(npMt,=Mk); 20:48(dMt,=Mk).[1]

23. Χρόνος:

The word occurs 7 times in Lk. It occurs 3 times in Mt,[2] but none are in passages which have parallels in Lk. It occurs 3 times in the matter peculiar to Lk. It is introduced 3 times by Luke into passages which have parallels in Mt; and it is found once in a passage which is compositional. It is 'probable' that this is a linguistic usage of Luke.

1:57(np), 18:4(np), 23:8(np); 4:5(dMt). 8:27(dMt.dMk), 20:9(dMt,dMk); 8:29(C).

24. Designation and Redesignation of Names.

a. Designation:

i. The relative pronoun + ὄνομα is used 6 times in Lk. It is used once in Mt,[3] in a passage which has no parallels in Lk. It is found 5 times in the matter peculiar to Lk; and, once it is introduced by Luke into a passage which has a parallel in Mt.[4]

1:26(np), 1:27bis(np), 2:25(np), 24:13(np), 8:41(dMt,dMk).

ii. The dative of ὄνομα is used 7 times in Lk. It is used once in Mt,[5] and that occurrence is omitted by Luke, at Lk 23:26. It occurs

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[1] It appears as a variant reading in Mt 23:14. It occurs 3 times each in Mk and Acts.

[2] It occurs 2 times in Mk and 17 times in Acts.

[3] It occurs once each in Mk and Acts.

[4] Hawkins, p. 44 suggests that this is Lukan linguistic usage.

[5] It occurs once in Mk and 22 times in Acts.

5 times in the matter peculiar to Lk. It is introduced once into a passage which has a parallel in Mt; and, it is found once in a compositional passage.[1]

1:9(np), 10:38(np), 16:20(np), 19:2(np), 24:18(np), 5:27(Mt λεγόμενος,dMk); 23:50(Cp).

b. Redesignation:

i. καλούμενος is used 11 times in Lk. The usage does not occur in Mt.[2] It is found 3 times in the matter peculiar to Lk. It is introduced 4 times by Luke into passages which have parallels in Mt; and, it is found 4 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[3]

1:36(np), 10:39(np), 19:2(np); 6:15(dMt,dMk), 9:10(dMt,dMk), 19:29(dMt,dMk), 23:33(Mt λεγόμενος,dMk); 7:11(Cnp), 8:2(C), 21:37(C), 22:3(C).

ii. λεγόμενος is used 2 times in Lk. It is found 11 times in Mt,[4] 4 times in passages which have parallels in Lk. Luke alters all 4 instances.

22:1(Cp); 22:47(dMt,dMk).

25. Diminutives:

Diminutives occur a total of 24 times in Lk.[5] They occur 34 times in Mt,[1] 14 times in passages which have parallels in Lk. Luke takes over 9 instances and alters or omits 5 instances - at Lk 8:52,58, 13:34, 18:21,23. It occurs 9 times in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt; and, it is found 2 times in passages which may be compositional. The following are the instances which may be from the Lukan hand.

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[1] Hawkins, p. 44, suggests that this is Lukan linguistic usage.

[2] It does not occur in Mt. It occurs 13 times in Acts.

[3] Taylor, p. 43; Hawkins, p. 42.

[4] It is found 2 times in Acts.

[5] For a full list of Diminutives etc., see: D. C. Swanson, "Diminutives in the Greek New Testament," JBL 77 (1958) : pp. 134-151. He also disputes the argument that the presence of diminutives makes the language more colloquial.

5:25(dMt,dMk), 12:45(dMt); 5:19(C*), 22:51(C*).

26. Miscellaneous.

a. ἀδικία occurs 4 times in Lk. It does not occur in Mt.[2] In all 4 instances it is used as an adjective.[3]

16:9(np), 16:9(np), 18:6(np); 13:27(dMt).

b. ἀπόκρισις occurs in the Gospels only at 2:47(Cnp) and 20:26 (dMt,dMk). In both instances, it is combined with a word expressing 'astonishment'.

c. βαλλάντιον occurs in the N.T. only in Lk - at 10:4(dMt), 12:33(dMt), 22:35(np), 22:36(np). It is 'likely' that this is a linguistic usage of Luke.[4]

d. βουλή occurs at Lk 7:30(C), 23:51(C), 8 times in Acts and 3 times in the rest of the N.T.

e. δέησις occurs in the Gospel only at 1:13(np), 2:37(np) and

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[1] They occur 26 times in Mk and 12 times in Acts.
It must be noted that, of these, παιδίον accounts for 17 instances in Mt, 10 in Lk and 12 in Mk.

[2] It does not occur in Mk. It occurs 2 times in Acts. But in Acts it is used as a noun.

[3] Rehkopf, p. 91 suggests that the usage is pre-Lukan.

[4] Rehkopf, p. 92.

5:33(dMt,dMk).

f. δεσμός occurs at Lk 8:29(C) and 13:16(np). It does not occur in Mt.[1]

g. ἐκδίκησις occurs in the Gospel at Lk 18:7(np), 18:8(np) and 21:22(C*). It occurs once in Acts.

h. ἐπιστάτης occurs in the N.T., only at Lk 5:5(np), 8:24 (Mt κύριος,Mk διδάσκαλος), 8:45(C*), 9:33(Mt κύριος,Mk ραββεί), 9:49 (npMt,Mk διδάσκαλος) and 17:13(np).[2]

ι. ἦχος is used in the N.T., once in Acts, once in Heb and at Lk 4:37(C) and 21:25(C*).

j. θάμβος occurs in the N.T. only at Lk 4:36(npMt,dMk), 5:9(np) and once in Acts.

k. The form Ἰερουσαλήμ, preferred in the Septuagint,[3] occurs 26 times in Acts. It occurs once in Mt.[4] The form Ἱεροσόλυμα occurs only 4 times in Lk. It occurs 11 times in Mt.[5]

l. The vocative Ἰησοῦ occurs 5 times in Lk - at 4:34(npMt,=Mk), 8:28(dMt,=Mk), 17:13(np), 18:38(dMt,=Mk), 23:42(np).[6]

m. κακοῦργος occurs in the N.T., once in 2 Tim and at Lk 23:32

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[1] It occurs once in Mk and 5 times in Acts.

[2] O. Glombitza, "*Die Titel διδάσκαλος und ἐπιστάτης für Jesus bei Lukas*," ZNW 49 (1958) : 275-8, suggests that ἐπιστάτης is used when challenged to a manifestation of authority before strangers.

[3] H.F.D. Sparks, "Semitisms of St. Luke's Gospel," JTS 44 (1943):133.

[4] It does not occur in Mk. It occurs 39 times in Acts.

[5] It occurs 10 times in Mk and 25 times in Acts.

[6] It occurs 3 times in Mk. It does not occur in Acts.or Mt. Rehkopf, p. 98,suggests that this is pre-Lukan usage.

(dMt,dMk), 23:33(dMt,dMk) and 23:39(np).

n. λίμνη occurs in the Gospel only at Lk 5:1,2(np) and 8:22,23, 33(dMt,dMk).[1]

o. The phrase ἐν νόμῳ κυρίου occurs in the N.T. only at Lk 2:23,24,39(np).

p. φάτνη occurs in the N.T. only at Lk 2:7(np), 2:12(np), 2:16(np) and 13:15(np).

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[1] Cf. Cadbury, p. 186.

B. Adjectives.

1. Ἄδικος:

The word occurs 4 times in Lk. It occurs once in Mt,[1] in a passage which has no parallel in Lk. All 4 instances in Lk are in the matter peculiar to Lk. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.

16:10bis(np), 16:11(np), 18:11(np).

2. Ἄξιος:

The word occurs 4 times in Lk. It occurs 9 times in Mt,[2] 8 times in passages which have parallels in Mt. Luke takes over 2 instances; and, he alters or omits 6 instances - at Lk 10:5, 10:6bis, 11:1, 14:26 bis. It is found 4 times in the matter peculiar to Lk; and, 2 times it is found in C* passages. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.[3]

3:8(=Mt), 10:7(=Mt);15:19(np), 15:21(np), 23:15(np),
23:41(np); 7:4(C*), 12:48(C*).

3. Ἅπας:

The word, which is a stronger form of πᾶς, occurs 12 times in Lk. It occurs 3 times in Mt,[4] 2 times in passages which have parallels in Lk. Luke alters both instances - at Lk 12:30 and 17:27. It is found once in the matter peculiar to Lk. It is introduced 8 times by Luke into passages which have parallels in Mt; and, it is found 3 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[1]

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[1] It does not occur in Mk. It occurs once in Acts.

[2] It does not occur in Mk. It occurs 7 times in Acts.

[3] Rehkopf, p. 92. Farmer, Notes, p. 304 and Harnack, p. 80, suggest further, that the absolute use of ἄξιος at Lk 15:19,21 is pre-Lukan.

[4] It occurs 3 times in Mk and 13 times in Acts.

> 15:13(np); 3:21(dMt,dMk), 4:6(Mt πᾶς), 5:26(dMt,Mk πᾶς), 9:15(dMt,dMk), 19:37(dMt,dMk), 20:6(dMt,=Mk),21:15(dMt, dMk), 23:1(dMt,dMk); 8:37(C*), 4:40(C), 19:48(C).

4. Ἕτερος, ἄλλος:

a. Luke prefers ἕτερος.

i. ἕτερος occurs 32 times in Lk. It occurs 10 times in Mt,[2] 7 times in passages which have parallels in Lk. Luke takes it over 4 times and alters it 3 times - at Lk 7:32, 9:19 and 16:14.[3] It is found 8 times in the matter peculiar to Lk. It is introduced 14 times by Luke into passages which have parallels in Mt; and, it is found 6 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[1]

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[1] Plummer, p. 98.

[2] It does not occur in Mk. It occurs 18 times in Acts.

[3] Luke shares the confusion in Hellenistic greek between ἄλλος and ἕτερος. [In Classical greek ἄλλος is used generally and ἕτερος strictly of the second of two parts - Moulton III, pp. 32, 197; BDF # 306.] It is true that he corrects the unclassical use of ἕτερος in Mt, at Lk 7:32, 9:19 and 16:14; and, the unclassical use of ἄλλος in Mt, at Lk 6:10. But he changes the classical use of ἄλλος in Mt, to ἕτερος, 6 times - at Lk 8:6,7,8, 16:18, 20:11 and 22:58. He takes over a number of instances of the unclassical use of both ἄλλος and ἕτερος from Mt. And, out of the 32 instances of ἕτερος in Lk, only 8 may be deemed Classical. [J. K. Elliott, "The use of ἕτερος in the New Testament," ZNW 60 (1969) : 140-1]. These instances are Lk 5:7(np), 7:41(np), 16:13bis(=Mt), 17:34(dMt,dMk), 17:35(dMt,dMk), 18:40(np), 23:40(np). The unclassical use occurs in the matter peculiar to Lk at 14:11. 14:20, 14:31 and 16:7. On this question Cf. Cadbury, p. 194.

9:59(=Mt), 11:26(=Mt), 16:13bis(=Mt); 5:7(np), 7:41(np), 14:19(np), 14:20(np), 14:31(np), 16:7(np), 18:10(np), 23:40(np); 6:6(dMt,dMk), 8:6(dMt,dMk), 8:7(dMt,dMk), 8:8(dMt,dMk), 9:29(dMt,dMk), 11:16(dMt,dMk), 16:18(dMt, dMk), 17:34(dMt,dMk), 17:35(dMt,dMk), 19:20(dMt), 20:11 (dMt,dMk), 22:58(dMt,dMk), 22:65(dMt,dMk), 23:32(dMt,dMk); 9:61(C*), 3:18(Cp), 9:56(Cp), 10:1(Cp), 4:13(C), 8:3(C).

ii. ἄλλος occurs 11 times in Lk. It occurs 31 times in Mt,[2] 13 times in passages which have parallels in Lk. Luke takes it over 5 times and alters it 6 times - at Lk 6:10, 8:6,7,8, 16:18, 20:11 and 22:58.[3] It is introduced 5 times into passages which have parallels in Mt and once it occurs in a passage which may be compositional.

6:29(=Mt), 7:8(=Mt), 9:19(=Mt,=Mk), 20:16(=Mt,=Mk), 23:35(=Mt,=Mk); 5:29(dMt,dMk), 7:19(Mt ἕτερος), 7:20 (dMt), 9:19(dMt,=Mk), 22:59(dMt,dMk); 9:8(C*).

b. The use of εἷς ... ἕτερος in the sense of ὁ μέν ... ὁ δέ occurs 6 times in Lk. It occurs 2 times in Mt[4] and both instances are taken over by Luke.

16:13bis(=Mt); 7:41(np), 18:10(np); 17:34(dMt,dMk), 17:35(dMt,dMk).

5. Ἱκανός:

a. The word, in its quantitative sense, occurs 7 times in Lk. The usage occurs once in Mt,[5] in a passage which has no parallel in Lk.

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[1] Jeremias, Parables, p. 72, n. 84; Taylor, p. 70.

[2] It occurs 22 times in Mk and 5 times in Acts.

[3] See, footnote n. 3, on previous page.

[4] Elsewhere in the N.T., the usage occurs once in Acts and once in 1 Cor.

[5] The usage does not occur in Mk. It occurs 17 times in Acts.

It is found 4 times in the matter peculiar to Lk. It is introduced by Luke 3 times into passages which have parallels in Mt. It is 'likely' that this is a linguistic usage of Luke.[1] It seems 'likely' also that it is a linguistic usage of Luke's 'other source-material'.

> 7:12(np), 22:38(np), 23:8(np), 23:9(np); 8:27(dMt,dMk), 8:32(dMt,dMk), 20:9(dMt,dMk).

b. The phrase ἱκανὸς χρόνος occurs at Lk 8:27(dMt,dMk), 20:9 (dMt,dMk) and 23:8(np). Elsewhere in the N.T., it occurs 3 times in Acts.

6. Μέγας:

a. The attributive use of μέγας occurs 20 times in Lk. It occurs 14 times in Mt,[2] 3 times in passages which have parallels in Lk. Luke takes it over 2 times and he alters it once, at Lk 8:24. It is found 9 times in the matter peculiar to Lk. It is introduced by Luke 7 times into passages which have parallels in Mt; and, it is found 2 times in passages which may be compositional. It is nearly 'certain' that this is a linguistic usage of Luke. It may also have been a linguistic usage of Luke's 'other source-material'.

> 21:23(=Mt,dMk), 23:46(=Mt,=Mk); 1:42(np), 2:10(np), 4:25(np), 4:33(npMt, =Mk), 7:16(np), 14:16(np), 16:26(np), 17:15(np); 4:38(dMt,dMk), 5:29(dMt,dMk), 8:28(Mt κράζω, =Mk), 8:37(dMt,dMk), 19:37(Mt=Mk κράζω), 21:11(dMt,dMk), 23:23(Mt=Mk κράζω); 22:12(C*), 24:52(C).

b. The phrase φωνὴ μεγάλη occurs 6 times in Lk. It occurs 2 times in Mt,[1] once in a passage which has a parallel in Lk. Luke takes it over. It is found 2 times in the matter peculiar to Lk; and it is introduced 3 times by Luke into passages which have parallels in Mt. It seems 'probable' that this is a linguistic usage of Luke.[2]*

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[1] Cf. Cadbury, p. 196.

[2] It occurs 12 times in Mk and 27 times in Acts.

23:46(=Mt); 4:33(npMt,=Mk), 17:15(np); 8:28(dMt,=Mk),
19:37(dMt,dMk), 23:23(dMt,=Mk).

7. Μονογενής:

The word occurs in the Synoptic Gospels only at 7:12(np), 8:42(dMt, dMk) and 9:38(dMt,dMk).[3]

8. ῾Ομοιος

The phrase ὁμοιός ἐστιν occurs 7 times in Lk. It occurs 8 times in Mt,[4] 3 times in passages which have parallels in Lk. Luke takes over all 3 instances. The usage is found once in the matter peculiar to Lk. It is introduced by Luke 3 times, into passages which have parallels in Mt. It seems 'likely' that this is a linguistic usage of Luke.[5]

7:32(=Mt), 13:18(=Mt), 13:21(=Mt); 12:36(np); 6:48(dMt),
6:49(dMt), 13:19(dMt).

9. Συγγενής:

The word occurs, in the Gospel, 4 times in Lk - at 1:58(np), 2:44 (np), 14:12(np) and 21:16(dMt,dMk).[6] It seems 'likely' that it is a linguistic usage of Luke's 'other source-material'.

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[1] It occurs 4 times in Mk and 6 times in Acts.

[2] Plummer, p. 29.

[3] Hawkins, p. 169 suggests that this is Lukan usage.

[4] It occurs 3 times in Mk.

[5] Jeremias, Parables, p. 102.

[6] The word occurs once in Mk. All uses of this word in the N.T. are substantivised.

10. Ὕψιστος:

The word occurs 8 times in Lk. It occurs once in Mt, and that instance is taken over by Luke.[1] It occurs 4 times in the matter peculiar to Lk; and, it is introduced by Luke 2 times into passages which have a parallel in Mt.

> 19:38(=Mt); 1:32(np), 1:35(np), 1:76(np), 2:14(np); 6:35(dMt), 8:28(dMt,dMk).

11. Numerals.

It is said that Luke shows a distinct preference for the order noun-numeral rather than for the order numeral-noun.[2]

The noun precedes the numeral in 39 instances in Lk.[3] Of these, 4 instances are taken over from Mt. It is found in the matter peculiar to Lk 18 times.[4] Luke changes the order of Mt 8 times; and he introduces a numeral 5 times into passages which have parallels in Mt; and, it is found 4 times in passages which may be compositional. The following are the instances which may be from the hand of Luke.

> 8:43(dMt,dMk), 9:13tr.(dMt,dMk), 9:17(dMt,dMk), 9:33 (dMt,dMk), 23:32(dMt,dMk), 24:4(dMt,dMk); 8:42(dMt, dMk), 9:30(dMt,dMk), 12:6(dMt), 17:34(dMt), 22:59(dMt, dMk); 3:1(Cp), 3:23(Cnp), 8:2(C), 10:1(Cp).

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[1] The word occurs 2 times each in Mk and Acts.

[2] Cadbury, p. 153; Farmer, *Notes*, p. 175; Joachim Jeremias, "*Tradition und Redaktion in Lukas 15*," ZNW 62 (1971): 175. It must be noted that the question is only about which position Luke prefers. Numerals are quantitative adjectives and can take, quite properly, either position. BDF # 474, (1). Moulton III, p. 349, is of the opinion that to place the adjective after the noun reflects Semitic order.

[3] This order is found 7 times in Mt, 6 times in Mk and 36 times in Acts.

[4] np - 1:24,56, 2:21, 2:36, 2:37, 2:42, 2:46, 3:11, 4:25bis, 7:41, 13:11, 14:19, 15:8bis, 18:10, 21:2(npMt,=Mk), 22:38.

The noun follows the numeral in 39 instances.[1] Of these 11 instances are taken over from Mt. It is found 21 times in the matter peculiar to Lk.[2] Luke does not alter the order of Mt in any instance. He introduces a numeral 4 times into passages which have parallels in Mt; and, it is found 3 times in passages which may be compositional.

> 16:17(dMt), 19:13(dMt), 19:17(dMt), 19:1(9dMt);
> 4:40(C), 9:32(C*), 19:25(C).

Luke certainly shows some preference for the order noun-numeral. But instances of the reverse order are not lacking.

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[1] This order is found 65 times in Mt, 29 times in Mk and 29 times in Acts.

[2] np- 2:24, 3:11, 5:2, 7:41, 10:35,36,45, 12:52, 13:7,14,16bis, 15:4,7bis,10,11, 16:6,7,28, 17:12.

C. The Article:

1. The telic use of the genitive of the articular infinitive occurs 26 times in Lk. It occurs 8 times in Mt,[1] 2 times in passages which have parallels in Lk. Both instances are taken over by Luke. It is found 16 times in the matter peculiar to Lk. It is introduced by Luke 3 times into passages which have parallels in Mt; and, 5 times it is found in passages which may be compositional. The following are the occurrences. It is 'certain' that this is a linguistic usage of Luke.[2] It may also be the linguistic usage of Luke's 'other source-material'.

> 8:5(=Mt), 12:42(=Mt); 1:9(np), 1:57(np), 1:74(np),
> 1:77(np), 1:79(np), 2:6(np), 2:21bis(np), 2:24(np),
> 2:27(np), 5:7(np), 10:19(np), 24:16(np), 24:25(np),
> 24:29(np), 24:45(np); 4:10(dMt), 17:1(dMt,dMk),
> 22:6(dMt,dMk); 21:22(C*), 22:15(C*), 22:31(C*),
> 4:42(C), 9:51(C).

2. The use of the neuter singular article τό to substantivise an interrogative sentence is found 7 times in Lk. It is not found in Mt.[3] It is 'certain' that this is a linguistic usage of Luke.[4]

> 1:62(np); 9:46(dMt,dMk), 22:4(dMt,dMk), 22:23(dMt,dMk),
> 22:24(dMt,dMk); 22:2(Cp), 19:48(C).

3. The use of the neuter singular or plural article τό or τά to

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[1] It does not occur in Mk. It occurs 24 times in Acts.

[2] So, Hawkins, p. 48; Schürmann III, p. 104.

[3] It is not found in Mk. It is found 2 times in Acts and only 2 times in the rest of the N.T.

[4] So Schürmann III, pp. 11-12; Hawkins, p. 47, only deals with τὸ τίς. See also Plummer, p. 29.

substantivise a prepositional phrase is found once in Mt[1] and is altered by Luke at Lk 17:31. The usage occurs 10 times in Lk.

> 2:39(np), 14:32(np), 19:42(np), 22:37(np), 24:19(np), 24:27(np), 24:35(np); 8:14(dMt,dMk), 8:15(dMt,dMk), 10:7(dMt,dMk).

It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.[2]

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[1] The usage occurs 2 times in Mk and 16 times in Acts.

[2] Cf. Hawkins, p. 47; Schürmann III, p. 129.

VII. PRONOUNS

A. The Personal Pronoun:

1. It is said that, "Luke rarely if ever adds an unemphatic personal pronoun, and those which he finds in his source (possibly due to the prominence of these pronouns in Semitic idiom) he omits."[1] While it is true that in a number of instances Luke omits or alters the unemphatic personal pronoun, there are also a number of instances where he introduces it into his text where it is not found in the parallel in Mt.[2] The following table lists both categories of instances.

	Drops the unemphatic personal pronoun.	Inserts the unemphatic personal pronoun.
ἐγώ	: 7:27(dMt), 10:3(dMt), 11:20(dMt), 11:49(dMt).[3]	9:9(dMt), 19:22(dMt), 21:15 (dMt,dMk), 22:70(dMt,=Mk); 8:46(C*), 22:27(C*), 22:32(C*).
σύ	: 9:20(dMt,dMk), 22:56 (dMt,dMk).	3:22(dMt,=Mk), 4:7(dMt), 7:20(dMt), 9:60(dMt), 19:19 (dMt), 23:37(dMt,dMk), 22:32 (C*), 4:41(C).
ἡμεῖς	: 11:4(dMt).	9:13(dMt,dMk).
ὑμεῖς	: 6:31(dMt), 6:36(dMt), 8:11(dMt,dMk), 12:7(dMt).	10:24(dMt), 11:29(dMt), 12:29(dMt), 22:26(dMt,dMk),

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[1] Cadbury, p. 191; So also Harnack, p. 38.

[2] It should be noted that Cadbury also lists 8 instances where Luke inserts the unemphatic personal pronoun. He, however, explains away all the instances.

[3] Cadbury adds Lk 6:27(dMt) and 20:37(dMt,dMk); the context of the former and the structure of the latter verse is such that the ἐγώ is not needed.

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			22:28(C*), 9:44(C).
Genitive	:	10:23(dMt), 11:11(dMt), 11:13(dMt), 12:22bis(dMt), 22:42(dMt,=Mk).[1]	3:16(dMt,=Mk), 5:9(dMt,=Mk), 9:27(dMt,dMk), 11:34(dMt), 14:26(dMt).
Dative	:	6:2(dMt,dMk), 12:42(dMt), 18:2(dMt,dMk), 19:30(dMt, dMk), 22:9(dMt,=Mk).[2]	5:20(dMt,dMk), 5:23(dMt,dMk), 7:6(dMt), 9:17(dMt,dMk), 19:26(dMt), 20:8(dMt,=Mk), 22:11(dMt,dMk), 23:5(dMt, dMk).[2]
Accusative	:	9:50(npMt,dMk).	7:9(dMt), 8:19(dMt,dMk),9:16 (dMt,dMk), 14:35(dMt,dMk), 17:31(dMt,dMk), 18:40(dMt,=Mk), 19:30(dMt,=Mk), 20:22(dMt,dMk), 21:7(dMt,=Mk).[3]

There will, of course, be some disagreement over whether or not an individual instance constitutes an unemphatic use. And, except in the case of ἐγώ, σύ, ἡμεῖς and ὑμεῖς, the instances given above are by no means exhaustive. It will be noted also that the occurrences of the nominative forms of αὐτός have not been included here. But sufficient instances have been given to dispel the notion that Luke differs from Mt (and/or Mk) in his use of the unemphatic personal pronoun.[4]

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[1] Cadbury adds Lk 6:35(dMt), 12:6(dMt), 12:12(dMt,dMk), 12:24(dMt); but the whole construction seems to be altered in these cases.

[2] Relevant also are the other examples where Luke drops or inserts the dative of the personal pronoun after verbs of saying. See above p. 142.

[3] Relevant also are the other examples where Luke inserts πρός+ the accusative of the personal pronoun after verbs of saying. See above p. 141.

[4] The view of Turner is also relevant here. He writes: "Although examples of the unnecessary use of personal pronouns are found in papyri and post-classical Greek generally, in St. Luke's work it is so frequent that it raises the question of Hebraized or Aramaic Greek, exhibiting the equivalent of the pronominal suffix - if only as a 'secondary Semitism'. I counted 109 instances of the solitary non-adjectival αὐτός (oblique cases) in Luke i. ii, 114 in Luke xiv, xx, xxiv; ..." - Nigel Turner, "The Relations of Luke I & II to Hebraic Sources and to the Rest of Luke-Acts." NTS 2 (1956): 105. To some extent however, Turner contradicts himself - See Moulton IV, p. 58.

2. Καί + the nominative forms of the third personal pronoun occurs 43 times in Lk. It occurs 4 times in Mt, 4 times in Mk and 9 times in Acts.

a. Καὶ αὐτός occurs 25 times in Lk. It occurs 2 times in Mt,[1] but only one instance occurs in a passage which has a parallel in Lk. Luke replaces the αὐτός in that instance with the proper name for which it stands, at Lk 20:8. In Lk, 14 of the occurrences are located in the matter peculiar to Lk, 11 times it may be traced to the hand of Luke - 4 times it is introduced by Luke into passages which have parallels in Mt and in 7 instances it occurs in passages which may be compositional.

i. In 10 of the 11 instances in which καὶ αὐτός may be traced to the hand of Luke, the expression refers to Jesus.[2] The single exception is found at Lk 5:37(dMt,dMk). And, the presence of the αὐτός is probably demanded by the context only in 3 of the 10 instances referring to Jesus, at 8:22, 17:11 and 22:41.

It seems nearly 'certain' that the use of καὶ αὐτός to refer to Jesus in a respectful manner is a linguistic usage of Luke.[3]

> 5:14(dMt,dMk), 8:22(dMt,dMk), 22:41(dMt,dMk), 4:15(C),
> 6:20(C), 8:1(C), 9:51(C), 5:17(Cp), 3:23(Cnp), 17:11(Cnp).

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[1] It occurs 4 times in Mk and 6 times in Acts.

[2] It must be noted that only one of the 2 instances in Mt, only 2 of the 4 instances in Mk and none of the 6 instances in Acts refer to Jesus. However, of the 22 instances in the rest of the N.T., 16 are references to Jesus (John 7:10, Eph 4:11, Col 1:17,18, Heb 1:5, 2:14, 5:2, 1 John 2:2,6, 3:24, 4:13,15, Rev 3:20, 19:15bis, 21:7), 6 are to other persons (Rom 15:14, Phil 2:24, Heb 4:10, Rev 14:10,17, 17:11).

[3] Schürmann I, p. 100; Rehkopf, p. 22, n. 3.

ii. Of the 14 occurrences in the matter peculiar to Lk, the 5 occurrences at 5:1, 24:15,25,28,31 are references to Jesus. None of these are demanded by the context.

iii. Of the remaining 9 occurrences in the matter peculiar to Lk, none are demanded by the context, with the possible exception of 17:16 and 19:9. The use of καὶ αὐτός where no special emphasis is intended and where the reference is not to Jesus, is a nearly 'certain' linguistic usage of Luke's 'other source-material'.[1]

1:17(np), 1:22(np), 2:28(np), 15:14(np), 16:24(np),
17:16(np), 19:2bis(np), 19:9(np).

To these should be added 17:13(np) and 24:14(np) which are similar uses of καὶ αὐτοί.

b. Καὶ αὐτή occurs 4 times in Lk. It does not occur in Mt, Mk or Acts.

1:37(np), 2:37(np), 7:12(np), 8:42(dMt,dMk).

c. Καὶ αὐτό occurs only at 11:14(dMt,dMk) and seems to be used demonstratively.

d. Καὶ αὐτοί is used 13 times in Lk. It occurs 2 times in Mt,[2] both times in passages which have no parallels in Lk. It occurs 5 times in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt; and, it is found 6 times in passages which may be compositional. In all except the 2 instances cited above, 17:13(np) and 24:14(np), the usage is emphatic. It is

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[1] Cf. Hawkins, pp. 41-42; Rehkopf, p. 94; Joachim Jeremias, "Tradition und Redaktion in Lukas," ZNW 62 (1971): 175.

[2] It does not occur in Mk, it occurs 3 times in Acts.

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'certain' that the emphatic usage of καὶ αὐτοί is a linguistic usage of Luke.

14:1(np), 14:12(np), 16:28(np); 11:4(dMt), 11:46(dMt,dMk);
9:36(C), 18:34(C), 24:52(C), 22:23(Cp), 2:50(Cnp), 24:35(Cnp).[1]

3. The collocation αὐτὸς δέ with an adversative emphasis occurs 8 times in Lk.[2] It occurs once in Mt,[3] and is altered by Luke at Lk 8:23. It occurs 3 times in the matter peculiar to Lk. It is introduced 3 times by Luke into passages which have parallels in Mt; and, it is found 2 times in compositional passages. It is 'certain' that this is a linguistic usage of Luke.[4]

4:30(np), 11:28(np), 23:9(np); 8:54(dMt,=Mk),
11:17(dMt,dMk), 18:39(dMt,dMk); 5:16(C), 6:8(C).

4. Casus pendens, the resumption of the subject or the object by a pronoun, can occur both in classical Greek and in Semitic constructions. But, specially characteristic of Semitic idiom is the resumption with the personal pronoun.[5]

a. Casus pendens with the personal pronoun occurs 4 times in Lk. It occurs 2 times in Mt,[6] once in a passage which has a parallel in Lk. Luke alters it, at 19:26. In Lk, it is found 2 times in the matter peculiar to Lk. It is introduced once by Luke into a passage which has a parallel in Mt; and, once it is found in a passage which may be compositional. It seems 'likely' that this is a linguistic usage of Luke.

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[1] Since the use of καὶ αὐτός where no special emphasis is intended seems to be a linguistic usage of Luke's 'other source-material', it may be suggested that the occurrences at 14:1,12 and 16:28 are instances of Lukan redaction.

[2] It occurs at 8:37 without the adversative force.

[3] It occurs 2 times in Mk and once in Acts.

[4] Cf. Schürmann III, p. 73.

[5] See Black, Aramaic Approach, p. 34; cf. Moulton IV, p. 53.

[6] It does not occur in Mk or Acts.

1:36(np), 13:4(np); 12:10(dMt,dMk); 12:48(C*).

b. *Casus pendens* with the demonstrative pronoun, which may be less a Semitic construction, occurs 3 times in Lk. It occurs 8 times in Mt,[1] 4 times in passages which have parallels in Lk. It occurs at Mt 13:20,22,23 - Luke alters the first instance, at Lk 8:12, and takes over the other two, at Lk 8:13,14. Lk alters the fourth occurrence in Mt in a passage which has a parallel in Lk, at Lk 22:21. The third occurrence in Lk is at 23:50-51(Cp).

c. *Casus pendens* with a relative pronoun occurs at Lk 21:6 (dMt,dMk). The usage does not occur in Mt.[2]

It would seem, considering a-c together, that Luke prefers the more Semitic form of the *casus pendens*, with the personal pronoun.

5. The construction καὶ αὐτὸς ἦν + verb or noun, reflecting the Semitic circumstantial clause expressed by *waw* followed by a noun or pronoun and verb in that order,[3] is found in Lk in 5 instances. The usage is not found in Mt.[4] It occurs 4 times in the matter pecu-

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[1] It occurs 3 times in Mk and 7 times in Acts.

[2] It does not occur in Mk or Acts.

[3] See Black, *Aramaic Approach*, pp. 62-64; Schürmann *Comm*, p. 267, n. 30.

[4] It is not found in Mk or Acts.

liar to Lk and once it is found in a passage which is compositional. It is 'probable' that this is a linguistic usage of Luke's 'other source-material'.

5:1(np), 7:12(np), 17:16(np), 19:2(np); 5:17(Cp).

6. αὐτός intensive is used for the 1st or 2nd personal pronoun in 5 instances in Lk. The usage does not occur in Mt.[1] All 5 occurrences are instances where Luke introduces the usage into passages which have parallels in Mt. It is 'certain' that this is a linguistic usage of Luke.[2]

6:42(dMt), 11:4(Mt ἡμεῖς), 11:46(dMt), 11:52(Mt ὑμεῖς), 22:71(dMt,dMk).

7. Ἐγὼ δέ occurs 3 times in Lk. It occurs 5 times in Mt[3] in the Sermon on the Mount. Only one occurrence is in a sentence that has a parallel in Lk and that occurrence is altered, with good reason, at Lk 6:27. The usage occurs once in the matter peculiar to Lk and 2 times in C* passages.

15:17(np); 22:27(C*), 22:32(C*).

B. Reflexive Pronoun:

1. The use of ἑαυτοῦ as a weakened reflexive pronoun, in place of the possessive pronoun or the genitive of the personal pronoun,

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[1] The usage does not occur in Mk. It occurs 3 times in Acts.

[2] Cadbury, p. 193.

[3] The usage does not occur in Mk, it occurs 4 times in Acts.

[4] Schürmann III, p. 86 suggests that this is pre-Lukan usage.

occurs 16 times in Lk. It occurs 6 times in Mt,[1] 2 times in passages which have parallels in Lk. Luke takes over one instance and alters the other instance to αὐτῶν, at Lk 19:36.[2] It occurs 7 times in the matter peculiar to Lk. It is introduced by Luke 6 times into passages which have parallels in Mt; and, it is found 2 times in passages which may be compositional. It is very 'probable' that this is a linguistic usage of Luke. It may also have been a linguistic usage of Luke's 'other source-material'.[3]

> 9:60(=Mt); 2:39(np), 12:36(np), 14:33(np), 15:20(np), 16:4(np), 16:5(np), 16:8(np); 13:19(Mt αὐτοῦ,dMk), 13:34(Mt αὐτῆς), 14:26bis(dMt), 14:27(Mt αὐτοῦ), 19:13(Mt ἰδιός); 11:21(C*), 2:3(Cnp).

2. ἐν ἑαυτοῖς/ἑαυτῷ used reflexively, in a kind of soliloquy, occurs 8 times in Lk. It occurs 7 times in parables and the only use not in a parable is taken over from Mt. ἐν ἑαυτοῖς/ἑαυτῷ occurs 8 times in Mt,[4] 5 times in passages which have parallels in Lk. Luke takes it over once, and alters it 4 times (including the only 2 occurrences in Mt in parables), each time because the usage in Mt seems to be incorrect usages of ἑαυτοῦ - at Lk 5:21 he replaces εἶπαν ἐν ἑαυ-

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[1] It occurs 2 times each in Mk and Acts.

[2] It must be noted, however, that the textual evidence is divided between the two readings, with D supporting αὐτῶν and B, A, W and θ supporting ἑαυτῶν. It is interesting that the UBS Text reads αὐτῶν with no variants cited. The Kurt Aland text of the *Synopsis* and the Nestle Text of the *Synopticon* reads ἑαυτῶν.

[3] Joachim Jeremias, "*Tradition und Redaktion in Lukas 15*," ZNW 62 (1971): 177, call this pre-Lukan usage. It is not clear to me why he does not cite 2:3 and 19:13 as instances of such usage.

[4] The phrase occurs 5 times in Mk, but none in parables; and, it occurs 2 times in Acts.

τοῖς with διαλογίζομαι, at 8:13 he drops the enigmatic ἐν ἑαυτῷ after ῥίζα, at 20:5 he changes the phrase to προς ἑαυτούς and at 20:14 he changes the phrase to πρὸς ἀλλήλους. Other than the one instance taken over from Mt, all 7 instances in Lk are in the matter peculiar to Lk. ἐν ἑαυτοῖς/ἑαυτῷ used in parables, in a kind of soliloquy, is a 'certain' linguistic usage of Luke's 'other source-material'.[1]

3:8(≐Mt),7:39(np), 7:49(np), 12:17(np), 15:17(np),
16:3(np), 18:4(np), 18:11(np).

3.a. The use of ἑαυτοῦ instead of the 2nd person relexive pronoun occurs 11 times in Lk.[2] It occurs 5 times in Mt.[3] It occurs only once in a passage which has a parallel in Lk and it is taken over by Luke. In addition, it occurs 5 times in the matter peculiar to Lk. It is introduced 3 times by Luke into passages which have parallels in Mt; and, 2 times it is found in passages which may be compositional. It must be noted that the 2nd person reflexive pronoun σεαυτοῦ occurs 6 times in Lk - 4 times taken over from Mt and 2 times in the matter peculiar to Lk.[4] It seems 'likely' that the usage of ἑαυτοῦ instead of σεαυτοῦ is a linguistic usage of Luke.[1]

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[1] Similarly, Cadbury, p. 95; Schürmann III, p. 11, n. 45. But it is not true to say that Luke avoids the reciprocal use of ἑαυτούς. Both Lk 20:5 and 22:23 (προς ἑαυτούς) are from the hand of Luke. Rehkopf, p. 24 thinks that πρός ἑαυτούς too is pre-Lukan. Moulton III, p. 43 suggests that Luke uses both ἑαυτούς and ἀλλήλων reciprocally, side by side, for variety. Luke uses ἀλλήλων 8 times.

[2] Plummer, p. 485 suggests that, where no ambiguity is involved, the usage is not unclassical.

[3] It occurs 3 times in Mk and 4 times in Acts.

[4] It occurs 6 times in Mt; all the 4 instances which have parallels in Lk are taken over by Luke. The usage occurs 3 times in Mk and 4 times in Acts.

3:8(=Mt); 16:9(np), 17:3(np), 17:14(np), 21:34(np),
23:28(np); 12:7(dMt,dMk), 12:33(dMt), 21:30(dMt,dMk);
12:57(C*), 22:17(C*).

b.i. The phrase ποιήσατε ἑαυτοῖς occurs at 12:33(dMt) and 16:9(np). It does not occur in Mt, Mk or Acts.

ii. The phrase ἀφ' ἑαυτῶν occurs at 12:57(C*) and 21:30(dMt, dMk). It does not occur in Mt, Mk or Acts.

iii. The phrase προσέχετε ἑαυτοῖς occurs at 12:1(dMt,dMk), 17:3(np) and 21:34(np). It occurs 2 times in Acts and nowhere else in the N.T.[2]

C. Reciprocal Pronoun:

a. ἀλλήλων occurs 11 times in Lk. It occurs 3 times in Mt,[3] but none are in passages parallel to Lk. It occurs 5 times in the matter peculiar to Lk. It is introduced by Luke 3 times into passages which have parallels in Mt; and, 3 times it is found in compositional passages. It is nearly 'certain' that this is a linguistic usage of Luke.

2:15(np), 24:14(np), 24:17(np), 24:32(np), 4:36(npMt,dMk);
7:32(dMt), 8:25(dMt,=Mk), 20:14(Mt,Mk ἑαυτοῦ); 23:12(Cnp),
6:11(C), 12:1 (C).

b. πρὸς ἀλλήλους occurs 8 times in Lk. It does not occur in

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[1] ἐματοῦ occurs 2 times in Lk. It occurs once in Mt and is taken over. The other instance in Lk is patterned after it. The usage does not occur in Mk. It occurs 4 times in Acts.

[2] Creed, p. 215 and Plummer, p. 317 suggest that the usage is Lukan.

[3] The usage occurs 5 times in Mk and 8 times in Acts.

Mt.[1] It occurs 5 times in the matter peculiar to Lk. It is introduced by Luke 2 times into passages which have parallels in Mt; and, it is found once in a compositional passage. It is nearly 'certain' that this is a linguistic usage of Luke.

> 2:15(np), 4:36(npMt,dMk), 24:14(np), 24:17(np), 24:32(np); 8:25(dMt), 20:14(Mt,Mk ἑαυτοῦ); 6:11(C).

D. Demonstrative Pronoun:

1. The anaphoric use of οὗτος, i.e., the use of οὗτος where it refers back to a previous description or introduction of a person,[2] is frequent in Lk. The construction is used in Classical Greek for emphasis.[3] Little or no emphasis seems to be implied in most of the usages in the Gospel.

The usage occurs 27 times in Lk. It occurs 12 times in Mt,[4] 4 times in passages which have parallels in Lk. Luke takes it over 3 times and once alters it, at Lk 23:26. It occurs 7 times in the matter peculiar to Lk.[5] It is introduced 13 times into passages which have parallels in Mt; and, it is used 4 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[6]

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[1] It occurs 4 times each in Mk and Acts.

[2] Moulton III, p. 44.

[3] Goodwin # 1009.

[4] It occurs about 6 times in Mk and about 31 times in Acts.

[5] Of these, 4 are occurrences of the anaphoric αὗτη at 2:36, 7:45,46 and 21:4 which are all its occurrences in Lk.

[6] Cf. Hawkins, p. 48; Jeremias, Parables, p. 72, n. 84 and Taylor, p. 88 point to τοῦτον = him as Lukan. They do not comment on the

8:15(=Mt,dMk), 20:17(=Mt,=Mk), 23:52(=Mt,dMk); 1:32(np), 2:36(np), 7:45(np), 7:46(np), 16:1(np), 21:4bis(npMt,dMk); 8:13(dMt,dMk), 8:14(dMt,dMk), 8:21(dMt,=Mk), 8:41(dMt,dMk), 9:24(dMt,dMk), 9:26(dMt,dMk), 12:5(dMt), 20:13(dMt,dMk), 20:28(dMt,dMk), 20:47(dMt,=Mk), 23:18(dMt,dMk), 23:22(dMt, dMk), 23:35(dMt,dMk); 19:14(C*), 20:12(C*), 23:2(C*), 23:51(Cp).

2. αὐτός is used instead of the demonstrative pronoun 11 times in Lk.[1] It is found once in Mt[2] in a passage which has no parallel in Lk. It occurs 5 times in the matter peculiar to Lk. It is introduced by Luke 4 times into passages which have parallels in Mt; and, it occurs 2 times in passages which may be compositional. It is 'probable' that this is a linguistic usage of Luke.[3] It may also have been a linguistic usage of Luke's 'other source-material'.

1:36(np), 2:38(np), 13:1(np), 24:13(np), 24:33(np); 10:7(dMt), 10:21(Mt,Mk ἐκεῖνος), 12:12(Mt,Mk ἐκεῖνως), 20:19(dMt,dMk); 13:31(Cnp), 23:12(Cnp).[4]

3. οὗτος is used in a contemptuous sense[5] 5 times in Lk. It occurs 2 times in Mt,[6] both instances in passages which have no parallels in Lk. It occurs 4 times in the matter peculiar to Lk and at 15:2(Cnp). It is 'probable' that this is a linguistic usage of Luke's

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general anaphoric use of οὗτος.

[1] This confusion between personal and demonstrative pronouns may be an indication of Semitic Greek. So Moulton IV, p. 53; Black, Aramaic Approach, p. 74.

[2] It occurs once in Mk and 2 times in Acts.

[3] Cf. Hawkins, p. 16.

[4] See also above, p.

[5] See Plummer, p. 211; Moulton III, p. 44.

[6] It occurs once in Mk and 3 times in Acts.

'other source-material'.

7:39(np), 14:30(np), 15:30(np), 18:11(np); 15:2(Cnp).

4. The expression τὴν παραβολὴν ταύτην occurs 7 times in Lk. It occurs once in Mt,[1] in a passage which has no parallel in Lk. It occurs 2 times in the matter peculiar to Lk and 5 times in passages which may be compositional. It is nearly 'certain' that this is a linguistic usage of Luke.[2]

4:23(np), 15:3(np); 20:9(Cp), 12:41(C), 20:19(C),
13:6(Cnp), 18:9(Cnp).

5. The expression ἡ γενεὰ αὕτη occurs 8 times in Lk. It occurs 5 times in Mt.[3] All 4 instances which occur in passages which have parallels in Lk are taken over by Luke. In addition, it is introduced by Luke 4 times into passages which have parallels in Mt. It is nearly 'certain' that this is a linguistic usage of Luke.

7:31(=Mt), 11:31(=Mt), 11:32(=Mt), 11:51(=Mt);
11:29(dMt,=Mk), 11:30(dMt), 11:50(dMt), 17:25(dMt).

6. The collocation of ῥῆμα with the demonstrative pronoun οὗτος occurs 6 times in Lk. It does not occur in Mt.[4] It occurs 2 times in the matter peculiar to Lk and 4 times in compositional passages. It is nearly 'certain' that this is a linguistic usage of Luke.

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[1] But the usage there is τὰς παραβολὰς ταύτας. It occurs once in Mk.

[2] Jeremias, *Parables*, p. 93, n. 13.

[3] The usage occurs 3 times in Mk and once in Acts. In the rest of the N.T. it occurs only at Heb 3:10.

[4] It does not occur in Mk. It occurs 4 times in Acts.

2:15(np), 24:11(np); 1:65(Cnp), 2:19(Cnp), 9:45(C),
18:34(C).

E. The Relative Pronoun:

1. The attraction of ὅς to the case of its antecedent, a classical usage,[1] occurs 24 times in Lk. It occurs 9 times in Mt.[2] All 7 instances which occur in passages which have parallels in Lk are taken over by Luke. It occurs 8 times in the matter peculiar to Lk. It is introduced by Luke 3 times into passages which have parallels in Mt; and, 6 times it is found in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[3] The possibility that it is also a linguistic usage of Luke's 'other source-material' cannot be excluded.

6:38(=Mt,=Mk), 12:10(=Mt), 12:40(=Mt), 12:46(=Mt),
13:34(=Mt), 17:27(=Mt), 20:17(=Mt,=Mk); 1:20(np),
1:73(np), 5:9(np), 15:16(np), 17:29(np), 17:30(np),
23:41(np), 24:25(np); 3:19(dMt,dMk), 19:37(dMt,dMk),
24:1(dMt); 8:47(C*), 12:48(C*), 2:20(Cnp), 1:4(C),
9:36(C), 9:43(C).

2. The occurrence of ὅς which includes within itself a demonstrative pronoun, (with the relative pronoun attracted to the case in which the missing demonstrative pronoun would have stood), occurs 28 times in Lk. It occurs 15 times in Mt,[4] 9 times in passages which have parallels in Lk. Luke takes it over 7 times and alters it 2 times, at Lk 12:3 and 14:27. It occurs 8 times in the matter peculiar

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[1] Moulton III, p. 324; Creed, p. lxxvii.

[2] It occurs 4 times in Mk and 33 times in Acts.

[3] BDF # 294. Cf. Hawkins, p. 44-45.

[4] It occurs 17 times in Mk and 16 times in Acts.

to Lk. It is introduced by Luke 11 times into passages which have parallels in Mt; and, 2 times it is found in passages which may be compositional. It is nearly 'certain' that this is a linguistic usage of Luke. The possibility that it is also a linguistic usage of Luke's 'other source-material' cannot be excluded.

> 6:2(=Mt,=Mk), 7:22(=Mt), 8:18(=Mt,=Mk), 10:24(=Mt), 12:3(=Mt), 17:1(=Mt), 19:26(=Mt); 7:43(np), 7:47(np), 9:50(np), 11:6(np), 12:20(np), 14:22(np), 17:10(np), 23:14(np); 5:25(dMt,dMk), 6:46(dMt), 9:33(dMt,dMk), 10:23(dMt), 12:12(dMt), 17:31(dMt,dMk), 19:21bis(dMt), 19:22bis(dMt), 22:60(dMt,=Mk); 6:34(C*), 9:36(C).

3. The relative pronoun followed by the pleonastic καί occurs 5 times in Lk. The usage occurs once in Mt,[1] in a passage which has a parallel in Lk. The construction is altered by Luke. It occurs 3 times in the matter peculiar to Lk and it is introduced 2 times by Luke into passages which have parallels in Mt.

> 6:13(dMt,dMk), 6:14(dMt,dMk); 7:49(np), 10:30(np), 10:39(np).[2]

4. The expression ὅς ἐγένετο occurs 3 times in Lk. It occurs once in Mt,[3] in a passage which has no parallel in Lk. It occurs 2 times in the matter peculiar to Lk and Luke introduces it once into a passage which has a parallel in Mt.

> 1:20(np), 24:19(np); 6:16(dMt,dMk).

5. ὅς is followed by a participle 6 times in Lk. The usage

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[1] The usage occurs once in Mk and 12 times in Acts.

[2] Jeremias, Theology, p. 218, n. 1 suggests without giving reasons, that this is Lukan usage.

[3] It does not occur in Mk. It occurs once in Acts.

occurs 5 times in Mt,[1] 4 times in passages which have parallels in Lk. Luke takes it over 3 times and alters it once, at 7:32. The usage occurs 3 times in the matter peculiar to Lk. It seems 'likely' that this is a linguistic usage of Luke's 'other source-material'.

> 10:39(np), 12:37(np), 12:43(=Mt), 13:19(=Mt), 13:21(=Mt), 17:7(np).

6. The use ὅς ἄν/ἐάν for the indefinitive relative pronoun ὅστις, a hellenistic tendency,[2] occurs 17 times in Lk. It occurs 31 times in Mt,[3] 15 times in passages which have parallels in Lk. It is taken over by Luke 9 times and it is altered 6 times - at Lk 12:10 and 16:18 with a construction using πᾶς,[4] at Lk 20:26bis with a substantivised participle,[5] and at, Lk 10:14 and 17:2 with a different construction. In addition to the 9 instances taken over from Mt, one instance, at Lk 10:8 is patterned after an instance taken over. ὅς ἄν is introduced 7 times by Luke into passages which have parallels in Mt. In three instances, at Lk 8:8bis and 12:8, ὅς ἄν replaces the indefinite pronoun ὅστις in Mt.[6]

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[1] The usage occurs 2 times in Mk and 17 times in Acts.

[2] BDF # 293.

[3] It occurs 20 times in Mk, 4 times in Acts and only 21 times in the rest of the N.T.

[4] Harnack, p. 29 states that the substitution of πᾶς for ὅς and ὅστις is 'frequent' in Luke. The only two such substitutions are at Lk 12:10 and 16:8. But, it is possible that Luke uses πᾶς + the substantivised participle as an equivalent for an indefinitive pronoun.

[5] Cf. Cadbury, pp. 135-6. The substantivised participle by itself seems to be another way in which Luke expresses the indefinite pronoun.

[6] Luke seems to dislike the use of ὅστις as an indefinite pro-

7:23(=Mt), 9:4(=Mt,dMk), 9:24(=Mt,=Mk), 9:26(=Mt,=Mk),
9:48(=Mt,=Mk), 10:5(=Mt), 10:10(=Mt), 10:22(=Mt),
20:18(=Mt); 10:8(dMt), 8:18bis(Mt ὅστις,Mk ὅς),
12:8(Mt ὅστις), 4:6(dMt), 17:33bis(dMt), 18:17(dMt,=Mk).

7.a. Luke dislikes the use of ὅστις as an indefinite relative pronoun. The usage occurs 30 times in Mt,[1] 12 times in passages which have parallels in Lk. All 12 times Luke alters it - 6 times to a construction with a substantivised participle, at Lk 6:29, 6:47bis, 9:27 and 12:9; 4 times replacing ὅστις with ὅς, at Lk 8:18bis, 12:8 and 18:21; once omitting it, at Lk 20:9; and, once replacing it with a different construction. ὅστις occurs 21 times in Lk and in only 3 instances is the indefinite sense clear, at 10:35(np), 14:15(Cnp) and 14:27(dMt). It is 'probable' that avoiding the use of ὅστις as as indefinite relative pronoun is a linguistic usage of Luke.

b. ὅστις is used as the equivalent of the simple relative pronoun 10 times - at 1:20(np), 2:4(np), 2:10(np), 7:37(np), 7:39(np), 10:42(np), 12:50(np), 13:8(np), 15:7(np) and 22:16(C*). The use of ὅστις in the sense of a simple relative pronoun is a nearly 'certain' linguistic usage of Luke's 'other source-material'.

c. A demonstrative sense seems to be implied in the remaining 8 instances, at 8:3(C), 8:15(dMt,=Mk), 8:26(dMt,dMk), 8:43(dMt,dMk), 9:30(dMt,dMk), 12:1(dMt,dMk), 23:19(C*) and 23:55(C). The demonstrative use of ὅστις seems to be a 'probable' linguistic usage of Luke.[2]

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noun. See next para.

[1] It occurs 6 times in Mk and 24 times in Acts.

[2] The word is not used in this way in Mt. It is used 4 times in

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F. The Interrogative Pronoun:

1. The deliberative question expressed by τίς + the 1st person subjunctive of ποιέω occurs 7 times in Lk. The usage does not occur in Mt.[1] It occurs in 6 instances in the matter peculiar to Lk and once Luke may have introduced it into a passage which has a parallel in Mt. It is highly 'probable' that this is a linguistic usage of Luke's 'other source-material'.

3:10(np), 3:12(np), 3:14(np), 12:17(np), 16:3(np),
16:4(np); 20:13(dMt,dMk).

2. Τίς is followed by the optative in 7 instances in Lk. The usage does not occur in Mt.[2] It occurs 2 times in the matter peculiar to Lk. It is introduced 3 times into passages which have parallels in Mt; and, it is found 2 times in compositional passages. It is 'certain' that this is a linguistic usage of Luke.

1:62(np), 15:26(np); 8:9(dMt,dMk), 9:46(dMt,dMk),
18:36(dMt,dMk); 6:11(C), 22:23(Cp).

3. Parables or Parabolic sayings introduced by τίς and expecting a negative answer,[3] occurs 7 times in Lk. The usage occurs in 3 instances in Mt[4] and all 3 instances are taken over by Luke. The remaining 4 occurrences in Lk are in the matter peculiar to Lk. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'.

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this sense in Mk. It is used thus atleast 5 times in Acts.

[1] It occurs once in Mk and 3 times in Acts.

[2] It occurs once in Mk and 4 times in Acts.

[3] See Jeremias, Parables, p. 103.

[4] It does not occur in Mk.

> 11:11(=Mt), 12:25(=Mt), 14:5(=Mt); 11:5(np),
> 14:28(np), 15:4(np), 17:7(np).

4. The collocation of the interrogative pronoun τίς with the inferential particles/conjunctions ἄρα, γάρ and οὖν occurs 13 times in Lk. The usage occurs 10 times in Mt,[1] 6 times in passages which have parallels in Lk. Luke takes it over 3 times and alters or omits it 3 times, at Lk 5:23, 9:46 and 18:26. In addition to the 3 times taken over, it occurs 4 times in the matter peculiar to Lk. It is introduced 3 times into passages which have parallels in Mt; and, it is found 3 times in passages which may be compositional. It seems 'likely' that this is a linguistic usage of Luke.[2]

> 9:25(=Mt,=Mk), 12:43(=Mt,=Mk), 20:15(=Mt,=Mk); 1:66(np),
> 3:10(np), 7:42(np), 14:28(np); 7:31(dMt), 8:25(dMt,=Mk),
> 20:17(dMt,dMk); 12:57(C*), 22:27(C*), 22:23(Cp).

G. The Indefinite Pronoun:

1. The Indefinite Pronoun τις occurs 76 times in Lk. It occurs 20 times in Mt,[3] 8 times in passages which have parallels in Lk. Luke takes it over 4 times and alters it 4 times, at Lk 5:20, 8:20, 10:22 and 21:8. It occurs 36 times in the matter peculiar to Lk. It is introduced 21 times into passages which have parallels in Mt; and, it is found 15 times in passages which may be compositional. It is 'certain' that this is a linguistic usage of Luke.[4] It is also 'certain' that

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[1] It occurs 5 times in Mk and 2 times in Acts.

[2] Rehkopf, p. 97 suggests that τίς ἄρα is pre-Lukan. The phrase occurs at 1:66(np), 8:25(dMt,=Mk), 12:42(=Mt,=Mk) and 22:23(Cp).

[3] It occurs 33 times in Mk and 110 times in Acts.

[4] Taylor, p. 90.

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this is a linguistic usage of Luke's 'other source-material'.

2.a. Of the 76 occurrences of τις in Lk, 36 instances occur together with a noun and not followed by a genitive. The usage occurs once in Mt,[2] in a passage which has no parallel in Lk. It occurs 21 times in the matter peculiar to Lk. It is introduced 12 times by Luke into passages which have parallels in Mt; and, 3 times it is found in compositional passages. It is 'certain' that this is a linguistic usage of Luke.[3] It may also have been a linguiatic usage of Luke's 'other source-material'.

7:41(np), 10:30(np), 10:31(np), 10:33(np), 10:38(np), 12:16(np), 13:6(np), 13:31(np), 14:2(np), 14:16(np), 15:11(np), 16:1(np), 16:19(np), 16:20(np), 17:12(np), 18:2(np), 21:2(npMt,dMk), 23:8(np), 23:19(np), 24:22(np), 24:41(np); 7:2(dMt,dMk), 8:27(dMt,dMk), 9:8(dMt,dMk), 9:19(dMt,dMk), 10:25(dMt,dMk), 12:4(dMt,dMk), 18:18(dMt, dMk), 18:35(dMt,dMk), 19:12(dMt,dMk), 22:56(dMt,dMk), 22:9 (dMt,dMk), 23:26(dMt,dMk); 8:2(C), 11:1bis(C), 11:36(C*).

b. It is interesting that of the 21 instances in the matter peculiar to Lk, 12 instances occur at the beginning of a parable. The following are the occurrences. It is 'certain' that this is a linguistic usage of Luke's 'other source-material'.

7:41, 10:30, 12:16, 13:6, 14:2,14:16, 15:11, 16:1, 16:19, 16:20, 18:2, 18:9

It may be noted that the usage occurs also at the beginning of a parable at Lk 19:12(dMt,dMk).

3.a. ἄνθρωπος = τις[4] occurs 13 times in Lk. The usage occurs

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[1] The references may be conveniently obtained from Moulton & Geden.

[2] It occurs 2 times in Mk and 63 times in Acts.

[3] So Hawkins, p. 47.

[4] BDF # 301.2 and Moulton III, p. 195 suggests that this is a Semitism.

18 times in Mt,[1] 7 times in passages which have parallels in Lk. Lk takes it over 6 times and omits it once, at Lk 5:27. It occurs 2 times in the matter peculiar to Lk. It is introduced 5 times by Luke into passages which have parallels in Mt. It seems 'probable' that this is a linguistic usage of Luke.[2]*

> 6:6(=Mt,=Mk), 7:8(=Mt), 7:25(=Mt), 9:25(=Mt,=Mk), 11:24(=Mt), 13:19(=Mt); 2:25(np), 4:33(np); 5:18(dMt,dMk), 6:48(Mt ἀνήρ), 6:49(Mt ἀνήρ), 20:9 (dMt,=Mk), 22:10(dMt,=Mk).

b. ἄνθρωπος τις occurs in Lk 8 times. It occurs once in Mt,[3] in a passage which has no parallel in Lk. It occurs 7 times in the matter peculiar to Lk and once it seems to be introduced by Luke into a passage which has no parallel in Mt. It is nearly 'certain' that this is a linguistic usage of Luke's 'other source-material'.[4]

> 10:30(np), 12:16(np), 14:2(np), 14:16(np), 15:11(np), 16:1(np), 16:19(np);19:12(dMt,dMk).[5]

4. ἀνήρ = τις occurs 5 times in Lk.[6] The usage occurs 2 times in Mt,[7] and in both instances Luke replaces it with ἄνθρωπος, at Lk

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[1] It occurs 2 times in Mk and 18 times in Acts.

[2] Joachim Jeremias, "Tradition und Redaktion in Lukas," ZNW 62 (1971): 174.

[3] It does not occur in Mk. It occurs once in Acts.

[4] So Jeremias, Tradition, p. 174; Rehkopf, p. 91.

[5] To these should probably be added the occurrences of γυνή τις - Lk 8:2(C), 11:27(np), 24:22(np). The expression does not occur in Mt or Mk. It occurs once in Acts.

[6] Scholars think that the usage is a Semitism. Moulton III, p. 195; BDF # 301.1.

[7] It occurs once in Mk.

6:48,49. It occurs without an accompanying τις 4 times.[1] All 4 occurrences are in the matter peculiar to Lk. It appears with τις,[2] and a following genitive, at 8:27(dMt,dMk). It is 'probable' that ἀνήρ used as an indefinite pronoun without an accompanying τις is a linguistic usage of Luke's 'other source-material'.

5:8(np), 17:12(np), 19:7(np), 24:19(np); 8:27(dMt,dMk).

5. Luke dislikes the use of εἷς as an indefinite pronoun. The usage occurs 10 times in Lk, but 5 of the instances consist of the Lukan phrase ἐν μιᾷ + the genitive. εἷς is used as an indefinite pronoun 11 times in Mt.[3] It occurs 7 times in passages which have parallels in Lk and all 7 times it is altered by Luke - at Lk 9:19, 9:57, 10:25, 18:18 and 22:56 to τις; at 8:41 to ἀνήρ; and, at 22:50 to εἷς τις. Of the 5 instances in Lk, 4 occur in the matter peculiar to Lk and εἷς τις occurs at 22:50. It is nearly 'certain' that the use of εἷς as an indefinite pronoun is a linguistic usage of Luke's 'other source-material'.[4]

5:3(np), 15:15(np), 17:15(np), 24:18(np); 22:50(Mt εἷς,=Mk).

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[1] It occurs thus, 20 times in Acts. Lk 9:14 probably does not belong here.

[2] It occurs thus, 10 times in Acts.

[3] It occurs 12 times in Mk and 2 times in Acts.

[4] It may be noted that in Lk εἷς is always followed by a genitive. Scholars are divided on their opinion as to whether this construction is Semitic or not. Cf. Black, Aramaic Approach, p. 249; Moulton III, p. 195. Also Cf. Schürmann III, p. 8.

VIII. GENERAL USAGES

1. The collocation of words involving ἐγένετο καὶ/δέ, ἐν + the articular infinitive/nominal phrase, the infinitive of purpose, καὶ αὐτός/ἰδού and the periphrastic imperfect, occurs in the following places.

5:1(Cnp) - ἐγένετο δὲ ἐν τῷ ... ἐπικεῖσθαι ... ἀκούειν ...
καὶ αὐτός ἦν ἑστώς
14:1(np) - καὶ ἐγένετο ἐν τῷ ἐλθεῖν ... φαγεῖν ...
καὶ αὐτοὶ ἦσαν παρατηρούμενοι

Less complete instances of the usage are found in,

5:17(Cp) - καὶ ἐγένετο ἐν μιᾷ τῶω ἡμερῶν καὶ αὐτὸς ἦν
διδάσκων
6:12(Cp) - ἐγένετο δὲ ἐν ταῖς ἡμέραις ... προσεύξασθαι
καὶ ἦν διανυκτερεύων
2:1(np) - ἐγένετο δὲ ἐν ταῖς ἡμέραις ... ἀπογράφεσθαι
8:22(dMt,dMk) - ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτός
9:51(C) - ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι ... καὶ αὐτός
24:15(np) - καὶ ἐγένετο ἐν τῷ ὁμιλεῖν ... καὶ αὐτός
5:12(Cp) - καὶ ἐγένετο ἐν τῷ εἶναι ... καὶ ἰδού
24:4(dMt,dMk) - καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι... καὶ ἰδού

2. The collocation of καί + a verb meaning 'to go out' with ἦχος φήμη/λόγος + ὅλος/πᾶς + περὶ αὐτοῦ + περίχωρος, is found in the following 3 instances.

4:14(C) - καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ
4:37(C) - καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς
περιχώρου
7:17(C) - καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ 'Ιουδαίᾳ περί αὐτοῦ
καὶ πάσῃ τῇ περιχώρῳ

To these may be added,

5:15(C) - διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ

3. The collocation of δοκεῖτε ὅτι with οὐχί,λέγω ὑμῖν ἀλλά occurs

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in 3 instances.[1]

12:51(np) - δοκεῖτε ὅτι ... οὐχί, λέγω ὑμῖν, ἀλλ' ἤ
13:2(np) - δοκεῖτε ὅτι ... οὐχί, λέγω ὑμῖν, ἀλλ' ἐάν
13:4(np) - δοκεῖτε ὅτι ... οὐχί, λέγω ὑμῖν, ἀλλ' ἐάν

4. The collocation καθώς γίνομαι ... οὕτως ἔσται καὶ ... ὁ υἱός τοῦ ἀνθρώπου is found in the following:

11:30(dMt,dMk) - καθὼς γὰρ ἐγένετο ... οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου
17:26(dMt) - καὶ καθὼς ἐγένετο ... οὕτως ἔσται καὶ τοῦ υἱοῦ τοῦ ἀνθρώπου
17:28-30(np) - ὅμοιος καθὼς ἐγένετο ... κατὰ τὰ αὐτὰ ἔσται ... ὁ υἱὸς τοῦ ἀνθρώπου

To these may be added,

17:24(=Mt) - ὥσπερ γάρ ... οὕτως ἔσται ὁ υἱος τοῦ ἀνθρώπου

5. The collocation of an 'if' clause + ποία ὑμῖν χάρις ἐστίν; καὶ γάρ, occurs in the following 3 instances.

6:32(dMt) - καὶ εἰ ... ποία ὑμῖν χάρις ἐστιν; καὶ γάρ
6:33(C*) - καὶ γὰρ ἐάν ... ποία ὑμῖν χάρις ἐστίν; καὶ γάρ
6:34(C*) - καὶ ἐάν ... ποία ὑμῖν χάρις ἐστίν; καὶ γάρ

6. The phrase ἡ πίστις σου σέσωκέν σε is found 4 times in Lk.[2]

7:50(np) - ἡ πίστις σου σέσωκέν σε
8:48(=Mt,=Mk) - ἡ πίστις σου σέσωκέν σε
17:19(np) - ἡ πίστις σου σέσωκέν σε
18:42(dMt,=Mk) - ἡ πίστις σου σέσωκέν σε

7. The following collocation of words occurs in 2 instances.

9:8(C*) - ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη
9:19(dMt,dMk) - ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη

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[1] It may be noted that οὐχὶ ἀλλά occurs also at 1:60(np) and 16:30(np).

[2] Hawkins, p. 170.

8. The following collocation of words is found in 2 instances.

10:25(dMt,dMk) - λέγων, διδάσκαλε, τί ποιήσας ζωήν
αἰώνοιν κληρονομήσω
18:18(dMt,dMk) - λέγων, διδάσκαλε ἀγαθέ, τί ποιήσας ζωήν
αἰώνιον κληρονομήσω

9. The following collocation of words is found in 2 instances in Lk.

5:20,21(dMt,dMk) - εἶπεν ... ἀφέωνταί σοι αἱ ἁμαρτίαι σου. Καὶ
ἤρξαντο διαλογίζεσθαι ... λέγοντες. τίς
ἐστιν οὗτος ὃς λαλεῖ
7:48 - εἶπεν ... ἀφέωνταί σου αἱ ἁμαρτίαι Καὶ
ἤρξαντο ... λέγειν ἐν ἑαυτοῖς Τίς
οὗτός ἐστιν ὃς καί

10. The combination of wonder/fear, a verb of saying, προς αλλήλους a question, a causal ὅτι and ἐπιτάσσω, occurs in the following instances.

4:36(npMt,dMk) - καὶ ἐγένετο θάμβος ... καὶ συνελάλουν πρὸς
ἀλλήλους λέγοντες, Τίς ὁ λόγος οὗτος ὅτι ...
ἐπιτάσσει
8:25(dMt,dMk) - φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς
ἀλλήλους τίς ἄρα οὗτός ἐστιν, ὅτι ...
ἐπιτάσσει

To this may be added,

6:11(C) - καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν

11. The collocation καί/δέ + ἐπερωτάω + the third personal pronoun + participle of λέγω + vocative of διδάσκαλος, occurs in 3 instances.

18:18(dMt,dMk) - καὶ ἐπηρώτησεν τις αὐτὸν ἄρχων λέγων, διδάσκαλε
20:21(dMt,dMk) - καὶ ἐπηρώτηαν αὐτὸν λέγοντες, διδάσκαλε
21:7(dMt,dMk) - ἐπηρώτησαν δὲ αὐτὸν λέγοντες, διδάσκαλε

To these may be added,

20:27(=Mt,dMk) - ἐπηρώτησαν αὐτὸν λέγοντες, διδάσκαλε
3:10(np) - καὶ ἐπηρώτων αὐτόν ... λέγοντες
3:14(np) - ἐπηρώτων δὲ αὐτόν ... λέγοντες
9:18(dMt,dMk) - καὶ ἐπηρώτησεν αὐτοὺς λέγων

12. The collocation οὐ δύναται εἶναί μου μαθητής occurs in 3 instances.

14:26(dMt) - οὐ δύναται εἶναί μου μαθητής
14:27(dMt) - οὐ δύναται εἶναί μου μαθητής
14:33(np) - οὐ δύναται εἶναί μου μαθητής

13. The collocation ἀπέρχομαι + δέ ... + εὑρίσκω + καθώς + εἶπον αὐτοῖς is found in the following instances.

19:32(dMt,dMk) - ἀπελθόντες δέ ... εὗρον καθὼς εἶπεν αὐτοῖς
22:13(dMt,dMk) - ἀπελθόντες δέ εὗρον καθὼς εἰρήκει αὐτοῖς
24:24(np) - και ἀπῆλθον ... εὗρον ... καθὼς ... εἶπον

14. The collocation of λέγω τίς ἐστιν οὗτος + the perplexity of the people introduced by a relative pronoun, occurs in the following instances.

5:21(dMt,dMk) - λέγοντες τίς ἐστιν οὗτος ὃς λαλεῖ
7:49(np) - λέγειν ... τίς οὗτός ἐστιν ὃς καί
8:25(dMt,dMk) - λέγοντες ... τίς ἄρα οὗτός ἐστιν ὅτι καί

To this may be added,

4:36(npMt,dMk) - λέγοντες τίς ὁ λόγος οὗτος ὅτι ...
9:9(dMt,dMk) - τίς δὲ ἐστιν οὗτος περί οὗ ...

and,

1:66(np) - λέγοντες τί ἄρα ... τοῦτο ἔσται; καὶ γάρ...

15. The following collocation of words involving ἀποδοκιμάζω,[1] is found in 2 instances.

9:22(dMt,dMk) - δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπό
17:25(dMt) - δεῖ αὐτὸν[2] πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπό

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[1] ἀποδοκιμάζω is found elsewhere in the N.T. only with reference to the quotation from Ps 118:22.

[2] It should be noted that αὐτόν refers back to ὁ υἱὸς τοῦ ἀνθρώπου in vs. 24.

16. The collocation πλὴν οὐαί ... δι᾽ οὗ + the present indicative, occurs in the following places.

17:1(=Mt) - πλὴν οὐαί δὲ δι᾽ οὗ ἔρχεται
22:22(dMt,dMk) - πλὴν οὐαί ... δι᾽ οὗ παραδίδοται

17. The collocation ὅταν ... μή ... μήποτε ... ἀλλ᾽ ὅταν is found in the following places.

14:8-10(np) - ὅταν κληθῇς ... μὴ κατακλιθῇς ... μήποτε ἐντιμότερός σου ... ἀλλ᾽ ὅταν κληθῇς
14:12-13(np) - ὅταν ποιῇς ... μὴ φώνει ταὺς φίλους σου ... μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε ... ἀλλ᾽ ὅταν δοχὴν ποιῇς

18.a. καί/δέ ἐγένετο is combined with ἐν, the articular infinitive of εἶναι, a 3rd personal pronoun in the accusative case and the participle of προσεύχομαι, in 2 instances.

9:18(Cp) - καὶ ἐγένετο ἐν τῷ εἶναι αὐτόν προσευχόμενον
11:1(Cp) - καὶ ἐγένετο ἐν τῷ εἶναι αὐτόν ... προσευχόμενον

b. The collocation occurs without the participle, 2 times.

2:6(np) - ἐγένετο δὲ ἐν τῷ εἶναι αὐτούς
5:12(Cp) - καὶ ἐγένετο ἐν τῷ εἶναι αὐτόν

19. The collocation of ἐγένετο καί/δέ with the phrase ἐν μιᾷ, occurs in the following instances.[1]

5:12(Cp) - καὶ ἐγένετο ... ἐν μιᾷ τῶν πόλεων
5:17(Cp) - καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
8:22(dMt,dMk) - ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν
20:1(Cp) - καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
13:10(np) - ἦν δέ ... ἐν μιᾷ τῶν συναγωγῶν

20. The collocation καὶ μή + a participle + the Aorist occurs in the following instances.

2:45(np) - καὶ μὴ εὑρόντες ὑπέστρεψαν
5:19(C*) - καὶ μὴ εὑρόντες ... εἰσενέγκωσιν

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[1] R. H. Connally suggests that the usage is a Syriacism. [R. H. Connally, "Syriacisms in St. Luke," JTS 37 (1936) : 381-2]

13:11(np) - καὶ μὴ δυναμένη ἀνακῦψαι
14:29(np) - καὶ μὴ ἰσχύοντος ἐκτελέσαι

21. The collocation of τίς, ἐξ ὑμῶν, a participle and an accusative noun, occurs in the following instances.

12:25(=Mt) - τίς δὲ ἐξ ὑμῶν μεριμνῶν
14:28(np) - τίς γὰρ ἐξ ὑμῶν θέλων πύργον
15:4(np) - τίς ἄνθπωπος ἐξ ὑμῶν ἔχων ἐκατὸν πρόβατα
17:7(np) - τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων
11:5(np) - καὶ ... τίς ἐξ ὑμῶν φίλον
11:11(dMt,dMk)- τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει

22. The collocation of εἰσέρχομαι with εἰς, ἣν ἂν and οἰκίαν/πόλιν, occurs in 4 instances.

9:4(=Mt,dMk) - εἰς ἣν ἂν οἰκίαν εἰσέλθητε
10:8(dMt) - εἰς ἣν ἂν πόλιν εἰσέρχησθε
10:5(=Mt) - εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν
10:10(=Mt) - εἰς ἣν δ' ἂν πόλιν εἰσέλθητε

23. The collocation of a conjunction, a noun in the nominative case, ἐγένετο and ἐπί + the accusative, occurs in 4 instances.

1:65(Cnp) - καὶ ἐγένετο ἐπὶ πάντας φόβος
4:25(np) - ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν
4:36(npMt,dMk) - καὶ ἐγένετο θάμβος ἐπὶ πάντας
23:44(=Mt,=Mk) - καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν

To these may be added,

3:2(Cp) - ἐγένετο ῥῆμαθεοῦ ἐπὶ 'Ιωάννην

24. The collocation of a person, ἀφ' οὗ/ἧς, δαιμόνιον and ἐξέρχομαι, appears in the following 3 instances.

8:2(C) - Μαγδαληνή ἀφ' ἧς δαιμόνια ἐπτὰ ἐξεληλύθει
8:35(C*) - τον ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν
8:38(C*) - ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια

25. The collocation καὶ ὅτε ἐγένετο + an indication of time, is found in the following instances.

2:42(np) - καὶ ὅτε ἐγένετο ἐτῶν δώδεκα
6:13(dMt) - καὶ ὅτε ἐγένετο ἡμέρα
22:14(dMt,dMk) - καὶ ὅτε ἐγένετο ἡ ὥρα

Without an indication of time is,

23:33(dMt,dMk) - καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον

26. The collocation of an imperfect verb + a prepositional phrase with κατά + two participles, occurs in the following instances.

8:1(C) - καὶ αὐτός διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος
9:6(dMt,dMk) - διήρχοντο κατὰ τὰς κώμασ εὐαγγλιζόμενοι καὶ θεραπεύοντες
13:22(Cp) - διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος

27. The collocation of εἰσέρχομαι with εἰς τὸν οἶκον + the genitive, occurs in 4 instances.

1:40(np) - καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου
6:4(=Mt,=Mk) - ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
7:36(np) - καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ Φαρισαίου
8:41(dMt,dMk) - παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ

To these may be added,

7:44(np) - εἰσῆλθόν σου εἰς τὴν οἰκίαν

28. The collocation καὶ ἐγένετο ὡς + the Aorist indicative, occurs in the following instances.

1:23(np) - καὶ ἐγένετο ὡς ἐπλήσθησαν
1:41(np) - καὶ ἐγένετο ὡς ἤκουσεν
19:29(Cp) - καὶ ἐγένετο ὡς ἤκουσεν
2:15(np) - καὶ ἐγένετο ὡς ἀπῆλθον

29. The collocation of ἀκούω with ἔχω and οὖς, occurs in the following 2 instances.

8:8(dMt,dMk) - ὁ ἔχων ὦτα ἀκούειν ἀκουέτω
14:35(dMt,dMk) - ὁ ἔχων ὦτα ἀκούειν ἀκουέτω

30. The collocation of ἵνα with the substantivised participle of εἰσπορεύομαι, φῶς and βλέπω, occurs in 2 instances.

8:16(dMt,dMk) - ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς
11:33(dMt,dMk) - ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν

31. παιδεύω, which occurs in the Gospels only in Lk, is found in both its occurrences, amidst the following collocation of words.

23:16(np) - παιδεύσας οὖν αὐτόν ἀπολύσω
23:22(dMt,dMk) - παιδεύσας οὖν αὐτόν ἀπολύσω

32. The collocation of βασιλεία τοῦ θεοῦ with εὐαγγελίζομαι occurs in 3 instances.

4:43(C) - εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ
8:1(C) - εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ
16:16 - ἀπο τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται

33. The collocation of the interrogative pronoun, ἆρα, the demonstrative pronoun and εἶναι, occurs in the following places.

1:66(np) - τί ἆρα τὸ παιδίον τοῦτο ἐστιν
8:25(dMt,dMk) - τίς ἆρα οὗτός ἐστιν

To these may be added the collocations of the interrogative pronouns, ἆρα and εἶναι occurring in the following places.[1]

12:42(=Mt) - τίς ἆρα ἐστιν
22:23(Cp) - τὸ τίς ἆρα εἴη

34. The collocation of ἀφίημι with λίθος is found in the 2 instances.[2]

19:44(np) - καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί
21:6(=Mt,dMk) - οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ

35. The collocation of πυνθάνομαι, the interrogative pronoun, the optative of εἶναι and the demonstrative pronoun, is found in the following places.[3]

15:26(np) - ἐπυνθάνετο τί ἂν εἴη ταῦτα
18:36(dMt,dMk) - ἐπυνθάνετο τί εἴη τοῦτο

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[1] The usage occurs once in Mk. It does not occur in Acts. It occurs 3 times in Mt - once in a passage which has no parallel in Lk, once it is taken over and once altered by Luke, at Lk 9:46.

[2] Hawkins, p. 170.

[3] Πυνθάνομαι occurs 7 times in Acts. At 21:33, it is found in collocation with τίς and εἴη. Cf. Hawkins, p. 38.

To these may be added the collocation of the interrogative pronoun, ἄν and the optative, found in the following places.[1]

1:62(np) - τὸ τί ἄν θέλοι
6:11(C) - τί ἄν ποιήσαιεν
9:46(dMt,dMk) - τὸ τίς ἄν εἴη

36. In the only 2 occurrences of μακράν in Lk, the following collocation of words are found.

7:6(dMt,dMk) - ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος
15:20(np) - ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος

37. The collocation of the imperative of τίθημι with a prepositional phrase occurs in the following instances.

9:44(C) - θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν
21:14(dMt,dMk) - θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν

To these may be added,

1:66(np) - ἔθεντο ... ἐν τῇ καρδίᾳ αὐτῶν

38. The collocation of ἐν + ὅς + δεῖ + the infinitive, occurs in the following instances.

13:14(np) - ἐν αἷς δεῖ ἐργάζεσθαι
22:7(dMt,dMk) - ἐν ἧ ἔδει θύεσθαι

39. The collocation καὶ ἄρχομαι + λέγειν ἐν ἑαυτοῖς, occurs in the following instances.

3:8(dMt) - καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς
7:49(np) - καὶ ἤρξαντο ...λέγειν ἐν ἑαυτοῖς

40. The construction εἰ, καὶ οὐ ... διά γε + the accusative ... future indicative, is found in the following instances.

11:8(np) - εἰ καὶ οὐ δώσει αὐτῷ ... διά γε τὴν ἀναίδειαν ... δώσει αὐτῷ

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[1] This collocation is found 3 times in Acts.

18:4(np) - εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι ... διά γε τὸ παρέχειν
μοι ... ἐκδικήσω αὐτήν

41.a. The collocation of ἔλεγεν, δέ and παραβολή occurs in 4 instances.

5:36(Cp) - ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτους ὅτι
13:6(Cnp) - ἔλεγεν δὲ ταύτην τὴν παραβολήν
14:7(np) - ἔλεγεν δὲ πρός ... παραβολήν
18:1(Cnp) - ἔλεγεν δὲ παραβολὴν αὐτοῖς

b. The collocation of εἶπεν, δέ and παραβολή occurs in 5 instances.

6:39(Cp) - εἶπεν δὲ καὶ παραβὸλην αὐτοῖς
12:16(Cnp) - εἶπεν δὲ παραβὸλην πρὸς αὐτους λέγων
15:3(np) - εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων
18:9(Cnp) - εἶπεν δὲ καὶ πρός ... τὴν παραβολὴν ταύτην

To these may be added,

21:29(Cp) - καὶ εἶπεν παραβολὴν αὐτοῖς

c. The following 4 instances may be added here.

4:23(np) - ἐρεῖτέ μοι τὴν παραβολὴν ταύτην.
12:41(C) - προς ἡμᾶς τὴν παραβολὴν ταύτην λεγεῖς;
20:9(Cp) - ἤρζατο δέ ... λέγειν τὴν παραβολὴν ταύην.
20:19(Cp) - ἔγνωσαν ... εἶπεν τὴν παραβολὴν ταύτην.

42. The collocation ὁ δὲ ἀποκριθείς εἶπεν occurs in the following 3 instances.

8:20(=Mt,dMk) - ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς
10:27(dMt,dMk) - ὁ δὲ ἀποκριθεὶς εἶπεν
15:29(np) - ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί

To these may be added,

9:19(dMt,dMk) - οἱ δὲ ἀποκριθέντες εἶπεν
13:8(np) - ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ

43. The collocation καὶ ἀποκριθεὶς εἶπεν occurs in 13 instances.[1]

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[1] It may be noted that the usage occurs 5 times in Mt and once in Mk. It does not occur in Acts.

1:19(np) - καὶ ἀποκριθεὶς ... εἶπεν αὐτῷ
1:35(np) - καὶ ἀποκριθεὶς ... εἶπεν αὐτῷ
1:60(np) - καὶ ἀποκριθεὶς ... εἶπεν
4:8(dMt) - καὶ ἀποκριθεὶς ... εἶπεν αὐτῷ
4:12(dMt) - καὶ ἀποκριθεὶς εἶπεν αὐτῳ
5:5(np) - καὶ ἀποκριθεὶς ... εἶπεν
5:31(dMt,dMk) - καὶ ἀποκριθεὶς ... εἶπεν πρὸς αὐτούς
6:3(dMt,dMk) - καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν
7:22(=Mt) - καὶ ἀποκριθεὶς εἶπεν αὐτοῖς
7:40(np) - καὶ ἀποκριθεὶς ... εἶεν πρὸς αὐτόν
13:2(np) - καὶ ἀποκριθεὶς εἶπεν αὐτοῖς
14:3(np) - καὶ ἀποκριθεὶς ... εἶπεν πρὸς τοὺς νομικούς
19:40(C*) - καὶ ἀποκριθεὶς εἶπεν

44. The collocation of ὁ δὲ εἶπεν with κύριος occurs in 3 instances.

9:59(dMt) - ὁ δε εἶπεν, κύριε
18:41(dMt,=Mk) - ὁ δὲ εἶπεν, κύριε
22:38(np) - ὁ δὲ εἶπαν, κύριε

45. The collocation λέγω + ὑμῖν + ὅτι, occurs in the following instances.[1]

3:8(=Mt) - λέγω γὰρ ὑμῖν ὅτι
4:24(np) - ἀμὴν λέγω ὑμῖν ὅτι
10:12(=Mt) - λέγω ὑμῖν ὅτι
10:24(=Mt) - λέγω γὰρ ὑμῖν ὅτι
12:37(np) - ἀμὴν λέγω ὑμῖν ὅτι
14:24(np) - λέγω γὰρ ὑμῖν ὅτι
18:8(np) - λέγω ὑμῖν ὅτι
18:29(np) - ἀμὴν λέγω ὑμῖν ὅτι
19:26(dMt) - λέγω ὑμῖν ὅτι
21:3(npMt,=Mk) - ἀληθῶς λέγω ὑμῖν ὅτι
21:32(=Mt,=Mk) - ἀμὴν λέγω ὑμῖν ὅτι
22:16(C*) - λέγω γὰρ ὑμῖν ὅτι
22:18(dMt,dMk) - λέγω γὰρ ὑμῖν ὅτι
22:37(np) - λέγω γὰρ ὑμῖν ὅτι

46. The collocation ναί, λέγω ὑμῖν, is found in the following places.[2]

7:26(=Mt) - ναί, λέγω ὑμῖν
11:51(dMt) - ναί, λέγω ὑμῖν
12:5(dMt) - ναί, λέγω ὑμῖν

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[1] The usage occurs 14 times in Mt, 9 times in Mk and not at all in Acts.

[2] Rehkopf, p. 95 considers this pre-Lukan linguistic usage.

47. The collocation ἀληθῶς λέγω ὑμῖν is found in the following 3 instances.

9:27(dMt,dMk) - λέγω δὲ ὑμῖν ἀληθῶς
12:44(dMt) - ἀληθῶς λέγω ὑμῖν ὅτι
21:3(np) - ἀληθῶς λέγω ὑμῖν ὅτι

48. The collocation of ἐν with ἡμέρα and ἐκεῖνος, occurs in the following instances.

2:1(np) - ἐν ταῖς ἡμέραις ἐκείναις
4:2(Cp) - ἐν ταῖς ἡμέραις ἐκείναις
10:12(dMt,dMk) - ἐν τῇ ἡμέρα ἐκείνῃ
6:23(dMt,dMk) - ἐν ἐκείνῃ τῇ ἡμέρα
9:36(C) - ἐν ἐκείναις ταῖς ἡμέραις
17:31(dMt,dMk) - ἐν ἐκείνῃ τῇ ἡμέρα
21:23(=Mt,=Mk) - ἐν ἐκείναις ταῖς ἡμέραις

49. οὗ , meaning 'where', occurs in Lk only with past continuous tenses, 3 times with periphrastic tenses and 2 times with the imperfect.[1]

4:16(np) - οὗ ἦν τεθεραμένος
4:17(np) - οὗ ἦν γεγραμμένον
23:53(dMt,dMk) - οὗ οὐκ ἦν ... κείμενος
10:1(Cp) - οὗ ἤμελλεν αὐτὸς ἔρχεσθαι
24:28(np) - καὶ ἤγγισαν ... οὗ ἐπορεύοντο

50. The collocation καί/δέ + past continuous form of διδάσκω + a prepositional phrase with ἐν, is found in 5 instances.

4:15(C) - καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν
4:31(C) - καὶ ἦν διδάσκων ... ἐν τοῖς σάββασιν
13:10(np) - ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν
ἐν τοῖς σάββασιν
19:47(C) - καὶ ἦν διδάσκων ... ἐν τῷ ἱερῷ
21:37(C) - ἦν δὲ ... ἐν τῷ ἱερῷ διδάσκων

To these may be added,

20:1(Cp) - διδάσκοντος αὐτοῦ...ἐν τῷ ἱερῷ

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[1] This usage is found 4 times in Acts.

51. The collocation of ἰδεῖν with τό + the participle forms of γίνομαι, occurs in 4 instances.

2:15(np) - ἴδωμεν ... τοῦτο τὸ γεγονός
8:34(dMt,dMk) - ἰδόντες δέ ... τὸ γεγονός
8:35(dMt,=Mk) - ἰδεῖν τὸ γεγονός
23:47(dMt,dMk) - ἰδῶν δέ ... τὸ γενόμενον

To these may be added,

23:48(C) - θεωρήσαντες τὰ γενόμενα

52. The collocation of the perfect passive forms of γράφω with a prepositional phrase with ἐν, occurs 4 times.

2:23(np) - καθὼς γέγραπται ἐν νόμῳ κυρίου
3:4(dMt,dMk) - ὡς γέγραπται ἐν βίβλῳ λόγων Ἠσαίου
10:26(dMt,dMk) - ἐν τῷ νόμῳ τί γέγραπται
24:44(np) - πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως

53. The collocation of ὅς + εἶναι + participle, occurs in the following instances.

5:17(np) - οἵ ἦσαν ἐληλυθότες
5:18(dMt,dMk) - οἵ ἦν παραλελυμένος
5:29(dMt,dMk) - οἵ ἦσαν κατακείμενοι
8:2(C) - οἵ ἦσαν τεθεραπευμέναι

54. The collocation of ἔρχομαι and its compounds with nominal phrases formed with the preposition εἰς, is frequent in Lk. The numerous instances with εἰσέρχομαι and ἐξέρχομαι are not listed here.

1:23(np) - ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ
2:15(np) - ὡς ἀπῆλθεν...εἰς τὸν οὐρανόν
5:25(dMt,dMk) - ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ
8:31(C*) - ἵνα ... εἰς τὴν ἄβυσσον ἀπελθεῖν
8:22(dMt,dMk) - διέλθωμεν εἰς τὸ πέραν τῆς λίμνης
2:51(np) - καὶ ἦλθεν εἰς Ναζαρέτ
3:3(dMt,dMk) - ἦλθεν εἰς πᾶσαν τὴν περίχωρον
4:16(np) - ἦλθεν εἰς Ναζαρα
8:51(dMt,dMk) - ἐλθων δὲ εἰς τὴν οἰκίαν
14:1(np) - ἐν τῷ ἐλθεῖν αὐτον εἰς οἶκον
15:6(np) - ἐλθών εἰς τὸν οἶκον
16:28(np) - ἔλθωσιν εἰς τὸν τόπον
23:42(np) - ὅταν ἔλθῃς εἰς τὴν βασιλείαν
4:31(C) - καὶ κατῆλθεν εἰς Καφαρναούμ

55. Substantivised prepositional phrases with ἐν, used attributively, are found in the following 14 instances.

6:41(=Mt) - τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
-τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ
6:42(dMt) - τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
- τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκόν
8:15(dMt,dMk) - τὸ δὲ ἐν τῇ καλῇ γῇ
11:35(=Mt) - τὸ ἐν σοὶ σκότος ἐστίν
16:10(np) - καὶ ὁ ἐν ἐλαχίστῳ ἄδικος
16:15(np) - ὅτι τὸ ἐν ἀνθπώποις ὑψηλόν
17:31(=Mt,dMk)- ὁ ἐν ἀγρῷ ὁμοίως
21:21(=Mt,=Mk)- οἱ ἐν τῇ Ἰουδαίᾳ
21:21(C*) - οἱ ἐν ταῖς χώραις
21:21(C*) -- οἱ ἐν μέσῳ αὐτῆς
21:23(=Mt,=Mk)- ταῖς ἐν γαστρὶ ἐχούσαις
24:35(np) - τὰ ἐν τῇ ὁδῷ

56. The construction ἔτι δέ + the genitive absolute, occurs in the following places.

8:49(C*) - ἔτι αὐτοῦ λαλοῦντος
9:42(dMt,dMk) - ἔτι δὲ προσερχομένου αὐτου
14:32(np) - ἔτι αὐτοῦ πόρρω ὄντος
15:20(np) - ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντες
22:47(=Mt,=Mk) - ἔτι αὐτοῦ λαλοῦντος
22:60(dMt,dMk) - ἔτι λαλοῦντος αὐτοῦ
24:41(np) - ἔτι δὲ ἀπιστούντων αὐτῶν

It should be noted that in 3 of the instances above ἔτι αὐτοῦ λαλοῦντος occurs.

57. The collocation of ἀπέρχομαι, ἀπό, and the 3rd personal pronoun, is found in the following 4 instances.

1:38(np) - ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος
2:15(np) - ὡς ἀπῆλθεν ἀπ' αὐτῶν ... οἱ ἄγγελοι
5:13(dMt,=Mk) - ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ
8:37(C*) - ἠρώτησεν αὐτόν ... ἀπελθεῖν ἀπ' αὐτῶν

58. The phrase εἶπεν ἐν ἑαυτῷ occurs in the following instances.

7:39(np) - εἶπεν ἐν ἑαυτῷ
16:3(np) - εἶπεν δὲ ἐν ἑαυτῷ
18:4(np) - εἶπεν ἐν ἑαυτῷ

59. 'Ορθῶς, found in the N.T. 3 times in Lk and once in Mk, is found in Lk amongst the following collocations of words.

7:43(np) - ὁ δὲ εἶπεν αὐτῷ 'Ορθῶς ἔκρινας
10:28(C) - εἶπεν δὲ αὐτῷ 'Ορθῶς ἀπεκρίθης
20:21(dMt,dMk) - καὶ ἐπηρώτησαν αὐτὸν ... ὀρθῶς λέγεις

60. The collocation of ὑποδείκνυμι with τίς and ὑμῖν occurs in 3 instances.

6:47(dMt) - ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος
12:5(dMt) - ὑποδείξω δὲ ὑμῖν τίνι φοβηθῆτε
3:7(=Mt) - τίς ὑπέδειξεν ὑμῖν φυγεῖν

61. The collocation οὐδὲν εὑρίσκω αἴτιον occurs in 3 instances.

23:4(C*) - οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ
23:14(np) - οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον
23:22(dMt,dMk) - οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ

62. The collocation καὶ ὡς ἤγγισεν occurs in the following places.[1]

15:25(np) - καὶ ὡς ... ἤγγισεν
19:29(Cp) - καὶ ... ὡς ἤγγισεν
19:41(Cnp) - καὶ ὡς ἤγγισεν

To these may be added,

7:12(np) - ὡς δὲ ἤγγισεν

63. The collocation of τότε with ἄρχομαι is found in the following instances.

13:26(dMt) - τότε ἄρξεσθε λέγειν
14:9(np) - τότε ἄρξῃ ... κατέχειν
23:30(np) - τότε ἄρξονται λέγειν

64. The collocation δόξα ἐν ὑψίστοις occurs in the following 2 instances.

2:14(np) - δόξα ἐν ὑψίστοις
19:38(dMt,dMk) - δόξα ἐν ὑψίστοις

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[1] Plummer, p. 198

[2] Hawkins, p. 169.

65. The collocation οἱ υἱοὶ τοῦ αἰῶνος τούτου occurs in the following 2 instances.[1]

16:8(np) - οἱ υἱοὶ τοῦ αἰῶνος τούτου
20:34(C*) - οἱ υἱοὶ τοῦ αἰῶνος τούτου

66. The collocation ὅταν ... ἐπάν δὲ is found in the following places.

11:21(C*) - ὅταν ὁ ἰσχυρός ... ἐπὰν ἰσχυρότερος
11:34(dMt) - ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ... ἐπὰν δὲ πονηρός

67. The collocation καθώς/ὡς + λάλεω is found in the following instances.

1:55(np) - καθὼς ἐλάλησεν πρός ...
1:70(np) - καθὼς ἐλάλησεν διά ...
2:20(Cnp) - καθὼς ἐλαλήθη πρός ...
5:4(np) - ὡς δὲ ... λαλῶν
24:6(np) - ὡς ἐλάλησεν ὑμῖν
24:32(np) - ὡς ἐλάλει ἡμῖν

68. ἐν with the articular infinitive of verbs implying motion occurs in 8 instances.

2:43(np) - ἐν τῷ ὑποστρέφειν αὐτούς
8:40(Cp) - ἐν δὲ τῷ ὑποστρέφειν τόν 'Ιησοῦν
8:42(dMt,dMk) - ἐν δὲ τῷ ὑπάγειν αὐτόν
17:14(np) - ἐν τῷ ὑπάγειν αὐτούς
9:34(dMt,dMk) - ἐν τῷ εἰσελθεῖν αὐτούς
14:1(np) - ἐν τῷ ἐλθεῖν αὐτόν
10:38(Cnp) - ἐν δὲ τῷ πορεύεσθαι αὐτούς
17:11(Cnp) - ἐν τῷ πορεύεσθαι ... καὶ αὐτός

69. The collocation of ἐνώπιον with words denoting 'God' occurs in 7 instances.

1:15(np) - ἔσται γάρ μέγας ἐνώπιον Κυρίου
1:19(np) - ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ
1:76(np) - προπορεύσῃ γὰρ ἐνώπιον Κυρίου
12:6(dMt) - οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ

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[1] Hawkins, p. 169.

12:9(dMt) - ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ
15:10(np) - χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ
16:15(np) - βδέλυγμα ἐνώπιον τοῦ θεοῦ

70. The collocation of παραχρῆμα with forms of ἵστημι is found in 4 places.

4:39(dMt,dMk) - παραχρῆμα δὲ ἀναστᾶσα
5:25(dMt,dMk) - καὶ παραχρῆμα ἀναστας
8:44(dMt,dMk) - καὶ παραχρῆμα ἔστη
8:55(dMt,dMk) - ἀνέστη παραχρῆμα

71. The collocation of ὁμοίως with δέ and καί occurs in the following places.

5:10(np) - ὁμοίως δὲ καί
5:33(dMt,dMk) - ὁμοίως καί
10:32(np) - ὁμοίως δὲ καί
22:36(np) - ὁμοίως καί

72. The collocation of οὕτως and ποιέω occurs in the following places.

1:25(np) - οὕτως μοι πεποίηκεν
2:48(np) - τί ἐποίησας ἡμῖν οὕτως
9:15(dMt,dMk) - καὶ ἐποίησαν οὕτως
12:43(dMt,dMk) - εὑρήσει ποιοῦντα οὕτως

73. The collocation of θαυμάζω + ἐπί + the dative occurs in 4 instances.

2:33(np) - θαυμάζοντες ἐπὶ τοῖς λαλουμένοις
4:22(np) - καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις
9:43(C) - θαμαζόντων ἐπὶ πᾶσιν
20:26(dMt,dMk) - θαμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ

74. The collocation of the partitive use of ἐκ with εἷς occurs in the following 4 instances.

12:6(=Mt) - καὶ ἕν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον
15:4(np) - **καὶ** ἀπολέσας ἐξ αὐτῶν ἕν οὐ καταλείπει
17:15(np) - εἷς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη
22:50(dMt,dMk) - καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν ... τὸν δοῦλον

75. The collocation of οὗτως with εὑρίσκω occurs in the following places.

12:38(np) - καὶ εὗρῃ οὗτως
12:43(dMt,dMk) - εὑρήσει ποιοῦντα οὗτως
24:24(np) - καὶ εὗρον οὗτως

76. The collocation ὡς ἐγένετο occurs in the following instances.

1:44(np) - ὡς ἐγένετο
4:25(np) - ὡς ἐγένετο
22:66(dMt,dMk) - ὡς ἐγένετο

77. The exhortation μὴ κλαῖε is found in 3 instances.

7:13(np) - μὴ κλαῖε
8:52(dMt,dMk) - μὴ κλαίετε
23:28(np) - μὴ κλαίετε

78. In 3 of the 4 instances of the occurrences of πόθεν in Lk, it is found in collocation with a negative particle and οἶδα

13:25(dMt) - καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν οὐκ οἶδα ὑμᾶς πόθεν ἐστέ
13:27(dMt) - καὶ ἐρεῖ λέγων ὑμῖν οὐκ οἶδα πόθεν ἐστέ
20:7(dMt,dMk) - καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν

79. The collocation ποιεῖν ὁμοίως occurs in the following 3 instances.[1]

3:11(np) - ὁμοίως ποιείτω
6:31(dMt) - ποιεῖτε ... ὁμοίως
10:37(np) - ποίει ὁμοίως

80. The collocation προσέχετε ἑαυτοῖς is found in the following instances.

12:1(dMt,dMk) - προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης ... τῶν
17:3(dMt,dMk) - προσέχετε ἑαυτοῖς φαρισαίων
21:34(np) - προσέχετε ἑαυτοῖς μήποτε

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[1] Hawkins, p. 169.

To these may be added,

20:46(dMt,dMk) - προσέχετε ἀπὸ τῶν γραμματέων

81. The expression διὰ τὸ εῖναι occurs in the following 3 instances.

2:4(Cnp) - διὰ τὸ εῖναι αὐτόν ἐξ οἴκου
11:8(np) - διὰ τὸ εῖναι φίλον αὐτοῦ
19:11(C) - διὰ τὸ ἐγγὺς εῖναι 'Ιερουσαλήμ αὐτόν

82. The collocation δοχὴν ποιεῖν occurs in the following 2 instances.[1]

5:29(dMt,dMk) - ἐποίησεν δοχήν
14:13(np) - ὅταν δοχὴν ποιῆς

83. In the only 2 occurrences of στῆθος in Lk, it is found in collocation with τύπτω.[2]

18:13(np) - ἔτυπτεν τὸ στῆθος αῦτοῦ
23:48(C) - τύπτοντες τὰ στήθη ὑπέστρεφον

84. The collocation of ὧδε with ἐκεῖ is found in the following instances.

17:21(np) - οὐδὲ ἐροῦσιν, 'Ιδοὺ ὧδε ἤ ἐκεῖ
17:23(dMt,dMk) - καὶ ἐροῦσιν ὑμῖν, 'Ιδοὺ ἐκεῖ ἰδοὺ ὧδε

85. The collocation of ἀγαλλιάω with πνεῦμα occurs in the following 2 instances.

1:47(np) - καὶ ἠγαλλιάσεν τὸ πνεῦμά μου
10:21(dMt) - ἠγαλλιάσατο ἐν τῷ πνεύματι τῷ ἀγίῳ

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[1] Hawkins, p. 169.

[2] Hawkins, p. 169.

RETROSPECT

1. This study set out to construct a linguistic tool for the study of Luke. And, it sought, through its methodology, to make this tool more or less independent of any source hypothesis. It can be claimed that the study has been successful on both counts.

This tool now consists of (i) 192 linguistic usages of Luke - 107 classified as 'certain' usages, 36 classified as 'probable' usages and 49 classified as 'likely' usages; (ii) 90 linguistic usages of Luke's 'other source-material' - 34 classified as 'certain' usages, 35 classified as 'probable' usages and 21 classified as 'likely' usages; (iii) 85 general usages; and (iv) 170 noteworthy phenomena in the text of Luke. This is a more exhaustive tool than any that is available at present time. It is also a more reliable tool, by reason of the methodology used to obtain it. And, in so far as only 12 of the usages are dependent on the source hypothesis - and these usages are clearly marked both in the body of the study and the index - it can be said that the study has been successful in producing a tool that is more or less independent of any source hypothesis.

2. The motive behind the construction of this tool was to facilitate the study of Luke in three of its aspects. First, the tool provides adequate linguistic controls for the study of the redactional theology of Luke. There is disillusionment today with the method of deriving the redactional theology of Luke by comparing Luke with his alleged source or sources. Two of the reasons for this disillusionment are pertinent

to this study. The first has to do with the state of pluralism that obtains in international scholarship today with respect to the Synoptic Problem. Talbert, for example, writes, "... Since 1963 there has been a significant assault on the 'two-source theory'. Although the alternatives proposed have not proved convincing, enough difficulties with Marcan priority have emerged to render its position as an 'assured result' of criticism suspect and to make it a questionable control on redactional - critical work. Employing Mark as a control is about as compelling as using Colossians and Second Thessalonians to describe Paul's Theology."[1] A list of linguistic usages which is more or less independent of any source hypothesis, acting as a control, should help to moderate the problem. The second has to do with the question that Schramm[2] raises, as to whether some atleast of the changes that Luke seems to be making in his sources should not be attributed to his copying Nebenquelle. Again a list such as this study has produced should help to solve the problem. And, of course, this study will help to produce redactional studies based on the Griesbachian hypothesis, for which a need has been expressed.[3]

Second, in so far as 380 usages in the text of Luke have been idenitified (i.e., 192 usages of Luke, 90 usages of Luke's 'other source-material' and 95 general usages), it may be expected that it will contribute towards an adjudication of the Synoptic Problem along the lines indicated by scholars.[1]

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[1] Charles H. Talbert, "Shifting Sands: The Recent Study of the Gospel of Luke," Interpretation 30 (1976) : 393. It should be noted that Talbert's own solution to the total problem lies in the direction of a 'structuralist-interpretation of Luke-Acts' and in 'genre criticisms'.

[2] Tim Schramm, Der Markus-Stoff bei Lukas, SNTSMS 14, (Cambridge: The University Press, 1971).

[3] See above p. 15, n. 1.

Third, since 90 phenomena which seem to be linguistic usages of Luke's 'other source-material' have been identified, one must conclude that there is a strong prima facie case for assuming that Luke did use 'other' documentary source or sources for the composition of those portions of the Gospel peculiar to him.[2] A further study of these usages, together with other relevant matters, should yield results.

3. Some words of caution regarding the use of these lists of phenomena should be added. First, the evaluatory phrases 'certain', 'probable' and 'likely' are intended as technical terms indicating degree of strength within the spectrum of usages described in this study. No absolute meanings should be attached to these terms. Since the number of occurrences have also played a part in the choice of these terms, it is possible that some usages described as 'likely' would be just as useful for some purposes as a usage described as 'certain'. The text of the study should be consulted in each case. Second, the list of noteworthy phenomena should not be neglected. Many of the phenomena noted in this list are included here - and not in one of the other two lists - only because they do not occur a sufficient number of times in the Gospel. Third, it must be noted that the occurrence of a phenomena in a

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[1] See pp. 2-3 above.

[2] See pp. 3-5 above.

particular context does not automatically identify that context as Lukan/non-Lukan. It only signifies that the context is consistent with Lukan/non-Lukan usage. A more accurate assessmant cannot be made without further study.

THE APPENDIX

1.a. The usages described in Chs. II - VII are marked by underlining the text. The usages of Luke are marked by a continuous line. The usages of Luke's 'other source-material' are marked by a boxed line, (- - -). The usages which are usages of both Luke and of his 'other source-material' are marked with a broken line, (- - -). No distinctions are made between 'certain', 'probable' and 'likely' usages.

b. The general usages listed in Ch. VIII are marked by a line through the text. A continuous line indicates that the phenomenon occurs in full. A broken line indicates an occurrence which does not exhibit all the component parts of the phenomenon or an occurrence of a closely related phenomenon.

c. The 'noteworthy' phenomena have not been marked on the text.

2.a. At one occurrence of each usage, usually the first occurrence, all the instances of the usage are listed. In a very few of the cases, where there is a particularly large number of occurrences the reader is referred to the section of the study. In the rest of the occurrences, reference is made to the place at which the instances are listed.

b. If there is more than one usage in a line the references are given consecutively, separated by a semi-colon. If one word or phrase is involved in more than one usage the references are separated by a slanted line (/).

c. The references to general usages are placed within square brackets. The serial number given to a phenomenon in Ch. VIII is placed

UMI

first. The full occurrences of that phenomenon are then listed. Partial and related occurrences follow after a semi-colon.

1:55,70; 2:20,23; 5:14; 6:31,36; 11:1,30;
17:26,28; 19:32; 22:13,29; 24:24,39.

ΚΑΤΑ ΛΟΥΚΑΝ

Dedication to Theophilus

1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ᾿ ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, 3 ἔδοξε κἀμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

The Birth of John the Baptist Foretold

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. 7 καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ,[a] 9 κατὰ τὸ ἔθος τῆς ἱερατείας[a] ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ* προσευχόμενον ἔξω* τῇ ὥρᾳ τοῦ θυμιάματος· 11 ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. 12 καὶ ἐταράχθη Ζαχαρίας ἰδών, καὶ φόβος ἐπέπεσεν ἐπ᾿ αὐτόν. 13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα

ἐν+ἡμέρα: 31 times IV.5.c.i

ἐγένετο+ἐν+ἡμέρα: 1:5,59, 2:1,
6:12, 8:22, 17:26,28, 20:1

beginning new section: 2:1,
5:17, 6:12, 8:22, 20:1

ἐν ἡμέρα+genitive: 1:7,18,
4:16,25, 14:5, 17:24,26,28.

6:38

periphrastic pluperfect: 2:26,
4:16,17, 5:1,18, 9:32,45,
15:24, 18:34, 23:51,55

8:32, 13:10, 15:1,25, 21:37,
II.A.42(50s). [23:38, 24:10

1:5; 1:5; ἐγένετο δε: 2:1,6,
5:1, 8:22, 9:28,37,51, 11:14,
27, 18:35

1:74

VI.13(36s); 2:13, 5:6, 6:17,
8:37, 19:37, 23:1,27

II.A.19.a.; 1:30, 2:10, 5:10,
8:50, 12:4,7,32

ἅπας/πᾶς ὁ λαός: 2:10,31, 3:21, 7:29,
8:47, 9:13, 18:43, 19:48, 20:6, 20:45,
21:38, 24:19

κατά+accusative = according to:
1:18,38, 2:22,24,27,29,39,42,
4:16, 6:23,26, 17:30, 22:22,39,
25:56

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[a] [a] 8–9 a minor, a none: TR Bov Nes (NEB) Zür Luth (Jer) (Seg) // a none, a minor: BF² TT // a minor, a minor: AV RV ASV RSV // a none, a none: WH

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2 οἱ...αὐτόπται Jn 15.27   3 Θεόφιλε Ac 1.1   5 ἐφημερίας Ἀβιά 1 Chr 24.10
9 Ex 30.7

αὐτοῦ Ἰωάννην. 14 καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται· 15 ἔσται γὰρ μέγας ~~ἐνώπιον [τοῦ] κυρίου~~, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. 17 καὶ αὐτὸς προελεύσεται[1] ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου, **ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα** καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. 18 Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 ~~καὶ ἀποκριθεὶς~~ ὁ ἄγγελος ~~εἶπεν~~ αὐτῷ, Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ~~ἐνώπιον τοῦ θεοῦ~~, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα· 20 καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ᾽ ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν. 22 ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός. 23 ~~καὶ ἐγένετο ὡς ἐπλήσθησαν~~ αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ ~~ἀπῆλθεν εἰς τὸν οἶκον~~ αὐτοῦ. 24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε,

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[1] 17 {A} **προελεύσεται** ℵ A B³ D K W X Δ Θ Π Ψ 053 f^{1} 28 33 565 700 892 1009 1010 1071ᶜ 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz* *Lect*ᵐ $it^{a,aur,b,c,d,e,f,ff^{2},l,q,r^{1}}$ vg $syr^{p,h?pal?}$ $cop^{sa,bo}$ goth arm geo Origen // **προσελεύσεται** B* C L f^{13} 1071* $l^{49,60m,547m}$ $syr^{p,h?pal?}$ // **προπορεύσεται** 53 57 259 945 $l^{33m,44m}$

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15 **οἶνον...πίῃ** Nu 6.3; Jdg 13.4; 1 Sm 1.11 LXX   17 **αὐτὸς...Ἠλίου** Mt 17.11-13   **ἐπιστρέψαι...τέκνα** Mal 4.5-6; Sir 48.10   **ἑτοιμάσαι...κατεσκευασμένον** Mal 3.1   18 **ἐγὼ...αὐτῆς** Gn 18.11   19 **Γαβριὴλ** Dn 8.16; 9.21   **ἀπεστάλην...ταῦτα** He 1.14   20 **οὐκ ἐπίστευσας...αὐτῶν** Lk 1.45

1:23,41,57,67, 2:6,21,22, 4:28,
5:7,26, 6:11, 21:22

6:23, 10:20bis, 13:17, ,5:5,32,
19:6,37, 22:5, 38
[1:76]

unemphatic: 1:22, 2:28, 15:14,
1:15   16:24, 17:16, 19:2bis,
19:9, 17:13, 24:14
1:10
II.A.19.b
1:9
1:5/1:5
[5:5]
1:15; [1:76]   (16:16, 20:1
2:10, 3:18, 4:18,43, 7:22, 9:6,
5:10, 12:52, 17:35, 21:17,24, 22:69
6:38
7:37

1:10; 3:15, 7:19,20, 8:40, 12:46

1:17
1:15; [2:15]
[2:51]
1:31,36, 2:21, 5:7,9, 22:54

temporal: 1:41,44, 2:15,39, 4:25,
5:4, 6:4, 7:12, 8:47, 9:52,
11:1, 12:58, 15:25, 19:5, 19:29,
41, 20:37, 22:61,66, 23: 26,55,
24:6,32,35

1:41,59, 2:15,46, 5:12,17, 7:11,
8:1,24, 9:18,33, 11:1, 14:1,
17:11,14, 19:15,29, 20:1, 24:4,
15,30,51

1:20,31,36, 2:25, 5:12,18, 7:12,
37, 8:41, 9:30,38,39, 10:25,
11:31,32,41, 13:11,30, 14:2,
19:2, 23:14,15,50, 24:4,13,49

1:16,17,19,75,76, 4:7, 5:18,25, 8:47,
11:53, 12:6,9, 13:26, 14:10, 15:10,
18,21, 16:15bis, 23:14, 24:11,43

1:35,41,67, 2:25,26, 3:16,22, 4:1,
10:21, 11:13, 12:10,12

8:49, 9:42, 14:22,26,32, 15:20, 16:2,
18:22, 20:6, 22:47,60,71, 24:6,41

UMI

λέγουσα 25 ὅτι ~~Οὕτως μοι πεποίηκεν~~ κύριος ἐν ἡμέραις recitative ὅτι- 40s.III.B.6.a.i;
αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις. 10:42, 16:3, 22:50(1:5; [2:48]

The Birth of Jesus Foretold

2:48, 9:15, 10:21, 11:30, 12:21,
28,38,43,54, 14:33, 15:7,10,
17:10,24,26, 19:31, 21:31,
22:24,26, 24:46

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος
Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα
Ναζαρὲθ 27 πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ
ὄνομα Ἰωσὴφ ἐξ οἴκου Δαυίδ, καὶ τὸ ὄνομα τῆς παρθένου
Μαριάμ. 28 καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν, Χαῖρε,
κεχαριτωμένη, ὁ κύριος μετὰ σοῦ.[2] 29 ἡ δὲ ἐπὶ τῷ λόγῳ
διεταράχθη καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς 3:15, 5:21,22, 12:17, 20:14
οὗτος. 30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ, 1:18; 1:30
εὗρες γὰρ χάριν παρὰ τῷ θεῷ· 31 καὶ ἰδοὺ συλλήμψῃ ἐν 1:20; 1:24
γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ
Ἰησοῦν. 32 οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθή- anaphoric: 2:36, 7:45,46, 8:13,
σεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ 14,15,21,41, 9:24,26, 12:5, 16:1,
τοῦ πατρὸς αὐτοῦ, 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον 19:14, 20:12,13,17,28,47, 21:
Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ 4bis, 23:2,8,22,35, 23:51,52
ἔσται τέλος. 34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον, Πῶς 1:13
ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; 35 ~~καὶ ἀποκριθεὶς~~ [5:5]
ὁ ἄγγελος ~~εἶπεν~~ αὐτῇ, Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, 1:15
καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώ-
μενον[3] ἅγιον κληθήσεται,[b] υἱὸς θεοῦ. 36 καὶ ἰδοὺ Ἐλι- 1:20

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[2] **28** {B} *σοῦ.* א B L W Ψ 0130^{vid} f^1 565 700 1241 l^{44m} syr^{pal} cop$^{sa, bo}$ arm geo Peter-Alexandria Ps-Titus de Promissionibus Paschal Chronicle John-Damascus // *σοῦ. εὐλογημένη σὺ ἐν γυναιξίν.* (*see* 1.42) A C D K X Δ Θ Π 053 f^{13} 28 33 892 1009 1010 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect*^{m} it$^{a, aur, b, c, d, e, f, ff2, l, q, r1}$ vg syr$^{p, h}$ cop$^{bo mss}$ goth eth geo^C Diatessaron$^{a, earm, i, n}$ Tertullian Africanus Eusebius Ephraem // *σοῦ. εὐλογημένη σὺ ἐν γυναιξὶν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.* (*see* 1.42) (1071 *σοι for σύ*) Andrew-Crete

[3] **35** {B} *γεννώμενον* א A B C^3 D K L W X Δ Π Ψ 053 (f^{13} 1546 2148

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[b] **35** *b* minor: WH RV ASV^{mg} RSV NEB^{mg} TT // *b* none: TR Bov Nes BF^2 AV RV^{mg} ASV NEB Zur Luth (Jer) Seg

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25 *ἀφελεῖν ὄνειδός μου* Gn 30.23 **27** Lk 2.5; Mt 1.16, 18 **31** *συλλήμψῃ...Ἰησοῦν* Gn 16.11; Jdg 13.3; Is 7.14; Mt 1.21-23 **32–33** *δώσει...τέλος* Is 9.7; 2 Sm 7.12, 13, 16 **33** Mic 4.7; Dn 7.14 **35** *Πνεῦμα...σοι* Mt 1.20

εἴη: 3:15, 8:9, 9:46, 15:26,
18:36, 22:23

optative in indirect questions:
1:62, 3:15, 6:11, 8:9, 9:46,
15:26, 18:36, 22:23

λέγων ὅτι : 4:41, 5:26, 7:4,16,
8:49, 14:30, 15:2, 19:7,42,
20:5, 21:5, 23:5, 24:39

UMI

σάβετ ἡ συγγενίς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει	13:1/13:4; 1:24
αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ	2:12
στείρᾳ· **37 ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ**[4] **πᾶν**	
ῥῆμα. 38 εἶπεν δὲ Μαριάμ, Ἰδοὺ ἡ δούλη κυρίου· γένοιτό	1:38; 1:13
μοι κατὰ τὸ ῥῆμά σου. καὶ ~~ἀπῆλθεν ἀπ' αὐτῆς~~ ὁ ἄγγελος.	[5:13]

Mary Visits Elizabeth

39 Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις	1:5
ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα,	2:41, 4:42, 5:24, 7:11,50, 8:48,
40 ~~καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου~~ καὶ ἠσπάσατο	[6:4] 9:12bis,51,56, 17:11, 22:33,
τὴν Ἐλισάβετ. 41 ~~καὶ ἐγένετο ὡς ἤκουσεν~~ τὸν ἀσπασμὸν	1:23/1:23; [2:15] (39, 24:13
τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ	
κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ,	1:15; 1:15
42 καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν, Εὐλογη-	
μένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας	1:28
σου. 43 καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου	
μου πρὸς ἐμέ; 44 ἰδοὺ γὰρ ~~ὡς ἐγένετο~~ ἡ φωνὴ τοῦ	1:48, 2:10, 6:23, 17:2; 1:23; [4:25]
ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει	
τὸ βρέφος ἐν τῇ κοιλίᾳ μου. 45 καὶ μακαρία ἡ πιστεύσασα	
ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.	

2174 γεννόμενον) 28 565 700 892 1009 1010 1071 1079 1195 1216 1241 1242 1344 *Byz Lect*^{m} it$^{aur,b,d,f,ff^2,l,q}$ vg^{ww} syr$^{h,pal^{mss}}$ cop^{sa,bo} goth geo Tertullian$^{2/3}$ Origen^{lat} Cyprian Peter-Alexandria Eusebius mss$^{acc.\ to\ Ephraem}$ Cyril-Jerusalem Apollinaris Epiphanius Augustine Cyril Paschal Chronicle John-Damascus // γεννώμενον ἐκ σοῦ C* Θ f^1 33 1230 (1253 γεννόμενον) 1365 1646 it$^{a,c,e,(r^1)}$ vg^{cl} syr$^{(p),pal^{ms}}$ arm eth Marcion Valentinians Diatessaron^{earm,i,n} Irenaeus^{lat} Tertullian$^{1/3}$ Hippolytus Gregory-Thaumaturgus Adamantius Athanasius Ephraem Diodore Amphilochius Ps-Justin Epiphanius Jerome Augustine John-Damascus

[4] **37** {B} παρὰ τοῦ θεοῦ ℵ* B D L W Ξ 565 // παρὰ τῷ θεῷ ℵ^{c} A C K Δ Θ Π Ψ 053 (f^1 l^{211m} *omit* τῷ) f^{13} 28 33 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect*^{m} Ambrose Paschal Chronicle // παρὰ τοῦ θεοῦ *or* παρὰ τῷ θεῷ it$^{(a),aur,d,f,r^1}$ vg syr^{h,pal} cop^{sa,bo} goth geo Augustine // τῷ θεῷ 788 it$^{b,c,e,ff^2,l,q}$ syr^{p} Ambrose

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37 Gn 18.14   41 ἐσκίρτησεν...αὐτῆς Gn 25.22 LXX   ἐσκίρτησεν...Ἐλισάβετ Lk 1.15   42 Εὐλογημένη...γυναιξίν Jdg 5.24   εὐλογημένος...σου Dt 28.4   45 μακαρία...κυρίου Lk 1.20

casual ὅτι+οὐκ: 9:49, 12:15, 17, 13:33, 14:14,

1:38,65, 2:15,17,19,29,50,51, 3:2, 5:5, 7:1, 9:54bis, 18:34, 20:26, 22:61, 24:8,11

2:34,48, 7:25,27,34, 10:3,19, 13:7,16,32,35, 15:29, 17:23, 18:28,31, 19:8,20, 22:10,21, 31,38,47, 23:29

appositive after nouns: 6:15, 8:2, 19:29, 21:37, 22:3, 23:33, + 7:11, 9:10, 10:39, 19:2

+ εἰς: 2:41, 4:42, 5:24, 7:11,50, 8:48, 9:12,51,53,56, 17:11, 19:12, 22:33, 22:49, 24:18

redundant: 4:29, 5:28, 6:8, 11:7,8, 15:18,20, 17:19, 23:1, 24:12,33

non-telic: 4:3, 6:31, 7:6,36, 8:16,32, 9:40, 10:40, 16:27, 17:2, 18:39, 20:10,28,36, 22:8,30,32

2:10, 4:25,33,38, 5:29, 7:16, 8:28,37, 14:16, 16:26, 17:15, 19:37, 21:11,23, 22:12, 23:23, 46, 24:52

Mary's Song of Praise

46 *Καὶ εἶπεν Μαριάμ*[5], 1:18
Μεγαλύνει ἡ ψυχή μου τὸν κύριον,
47 καὶ ~~ἠγαλλίασεν τὸ πνεῦμά μου~~ **ἐπὶ τῷ θεῷ τῷ** [85: 10:21]
σωτῆρί μου, 1:69,71,77, 2:11,30, 3:6, 19:9
48 ὅτι **ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης** *αὐτοῦ.*
ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ 1:44; 5:10, 12:52, 22:18,69
γενεαί·
49 *ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός,*
καὶ ἅγιον τὸ ὄνομα αὐτοῦ,
50 *καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς*
τοῖς φοβουμένοις αὐτόν.
51 *Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,*
διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας
αὐτῶν·
52 *καθεῖλεν δυνάστας ἀπὸ θρόνων*
καὶ ὕψωσεν ταπεινούς,
53 *πεινῶντας ἐνέπλησεν ἀγαθῶν*
καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.
54 *ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,*
μνησθῆναι ἐλέους, 1:72, 16:25, 23:42, 24:6,8
55 ~~*καθὼς ἐλάλησεν*~~ *πρὸς τοὺς πατέρας ἡμῶν,* 1:2; [67: 1:70, 2:20, 5:4, 24:6,32]
τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν
αἰῶνα.

56 *Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.* 2:5,13, 5:9,19, 7:6,12, 8:1,38, 51, 9:32, 19:23, 20:1, 22:14, 56, 23:11,32, 24:10,21,24,29, 33,44

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[5] **46** {B} **Μαριάμ** ℵ A B C² K L W Δ Θ Ξ Π Ψ 053 *f*¹ *f*¹³ 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect*ᵐ syrˢ·ᵖ·ʰ·ᵖᵃˡ copᵇᵒ goth arm eth geo // **Μαρία** C* D itᵃᵘʳ·ᶜ·ᵈ·ᵉ·ᶠ·ᶠᶠ²·ᵍ·ʳ¹ vg copˢᵃ·ᵇᵒᵐˢ Tertullian Ambrose Augustine // *Elisabet* itᵃ·ᵇ·ˡ Irenaeusˡᵃᵗ mssᵃᶜᶜ· ᵗᵒ ᴼʳⁱᵍᵉⁿˡᵃᵗ Niceta

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46–55 1 Sm 2.1–10 **48** *ἐπέβλεψεν...αὐτοῦ* 1 Sm 1.11 **49** *ἅγιον...αὐτοῦ* Ps 111.9 **50** Ps 103.13, 17 **51** Ps 89.10 *διεσκόρπισεν ὑπερηφάνους* 2 Sm 22.28 **52** *καθεῖλεν δυνάστας* Job 12.19 *ὕψωσεν ταπεινούς* Job 5.11 **53** 1 Sm 2.5 *πεινῶντας...ἀγαθῶν* Ps 107.9 **54** Ps 98.3 *Ἰσραὴλ...αὐτοῦ* Is 41.8 **55** Mic 7.20; Gn 17.7; 22.17

ὑπόστρεφω: 2:20,43,45, 4:1,14, 7:10, 8:37,39,40, 9:10, 10:17, 11:24, 17:15,18, 19:12, 23:40, 56, 24:9,33,52
+ εἰς: 2:45, 4:14, 7:10, 8:39, 11:24, 24:33,52

The Birth of John the Baptist

4:5, 8:27,29, 18:4, 20:9, 23:8

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν 1:15; 1:74
αὐτήν, καὶ ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ περίοικοι
καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος 2:44, 14:12, 21:16
αὐτοῦ μετ᾽ αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο 1:23
ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ 1:5/1:5
ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.
60 ~~καὶ ἀποκριθεῖσα~~ ἡ μήτηρ αὐτοῦ ~~εἶπεν~~, Οὐχί, ἀλλὰ [5:15]
κληθήσεται Ἰωάννης. 61 καὶ εἶπαν πρὸς αὐτὴν ὅτι 1:18; 1:25
Οὐδείς ἐστιν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ
ὀνόματι τούτῳ. 62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ ~~τὸ τί~~ 9:46; [15:25]
~~ἂν θέλοι~~ καλεῖσθαι αὐτό. 63 καὶ αἰτήσας πινακίδιον
ἔγραψεν λέγων, Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. 64 ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν 1:42
θεόν. 65 ~~καὶ ἐγένετο ἐπὶ πάντας φόβος~~ τοὺς περιοι- [4:25]
κοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας
διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, 66 καὶ ~~ἔθεντο~~ 1:37/1:65; [9:44]
πάντες οἱ ἀκούσαντες ~~ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες~~, Τί
ἄρα τὸ παιδίον ~~τοῦτο ἔσται~~; ~~καὶ γὰρ~~ χεὶρ κυρίου ἦν[6] 8:25, 11:20,48, 12:42, 22:23
μετ᾽ αὐτοῦ.

The Prophecy of Zechariah

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος 1:15; 1:15
ἁγίου καὶ ἐπροφήτευσεν λέγων,

68 **Εὐλογητὸς κύριος[7] ὁ θεὸς τοῦ Ἰσραήλ,**
ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ 1:10
αὐτοῦ,

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[6] **66** {B} χεὶρ κυρίου ἦν $\mathfrak{P}^{4vid}$ ℵ A B C K L W Δ Θ Π Ψ 053 0130 f^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect*^{m} it$^{a,aur,(b),c,e,f}$ vg syr^{p,h,pal} cop^{sa,bo} goth arm geo // χεὶρ κυρίου D it^{β,d,ff2,l,q} syr^{s} // ἦν χεὶρ κυρίου f^{1}

[7] **68** {B} κύριος (*see* Ps 40.14 LXX; 105.48 LXX) ℵ A B C D K L Δ Θ Π Ψ

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59 Lk 2.21 **ἐν...παιδίον** Gn 17.12; Lv 12.3 **59–60 ἐκάλουν...Ἰωάννης** Lk 1.13
68 Εὐλογητὸς...Ἰσραὴλ Ps 41.13; 72.18; 106.48 **ἐπεσκέψατο...αὐτοῦ** Ps 111.9; Lk 7.16

5:18, 6:48, 8:16, 9:44, 11:33,
12:46, 14:29, 19:21,22, 20:43,
21:14, 22:41, 23:53,55

ἄν+optative: 6:11, 9:46, 15:26
τίς+optative: 6:11, 8:9bis, 9:46,
15:26, 18:36, 22:23, 24:4

4:39, 5:25, 8:44,47,55, 13:13,
18:43, 19:11, 22:60

strengthened οὐ: 4:22, 6:39, 12:6,51,
13:3,5, 14:28,31, 15:8, 16:30, 17:8,
17, 18:30, 22:27, 23:39, 24:26,32
οὐχι ἀλλά, 12:51, 13:3,5, 16:30, 17:8

τίς+particle: 3:10, 7:31,42, 8:25,
9:25, 12:43,57, 14:28, 20:15,17,
22:23,27

UMI

69 καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν 1:47
ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ,
70 ~~καθὼς ἐλάλησεν διὰ~~ στόματος τῶν ἁγίων ἀπ' αἰῶνος 1:2; [1:55]
προφητῶν αὐτοῦ[8],
71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων 1:47
τῶν μισούντων ἡμᾶς·
72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν
καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 1:54
73 ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν,
τοῦ δοῦναι ἡμῖν 74 ἀφόβως ἐκ χειρὸς ἐχθρῶν[9]
ῥυσθέντας
λατρεύειν αὐτῷ 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ
ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν. 1:15
76 Καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ,
προπορεύσῃ γὰρ ~~ἐνώπιον κυρίου~~ ἑτοιμάσαι 1:15; [69: 1:15,19, 12:6,9,
ὁδοὺς αὐτοῦ, 15:10, 16:15]

telic articular infinitive: 1:9,
57,77,79, 2:6,21bis,24,27,
4:10,42, 5:7, 8:5, 9:51, 10:19,
12:42, 17:1, 21:22, 22:6,15,31,
24:16,25,29,45

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053 0130 f^{1} f^{13} 28 33 565 700 892 1009 1010 1071 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect*^{m} it^{aur,d,e,l,q} vg syr^{p,h,pal} cop^{bo} goth arm geo Irenaeus^{lat} Origen^{lat} Cyprian Eusebius Augustine Cyril // *omit* 𝔭^{4} W it$^{a,b,\beta,c,ff^{2},l,r^{1}}$ syr^{s} cop^{sa} Irenaeus Cyprian Eusebius

[8] **70** {B} **τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ** 𝔭^{4} B L Δ 0130 f^{13} geo Origen Eusebius // **τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν** ℵ W // **τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ** A C K Θ Π Ψ 053 f^{1} 28 33 565 700 892 1009 1010 1071 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz* $l^{1345,1346,1348,1349,1350}$ vg goth arm Augustine Cyril Paschal Chronicle // **ἁγίων προφητῶν αὐτοῦ τῶν ἀπ' αἰῶνος** D it$^{a,aur,b,\beta,c,d,e,f,ff^{2},l,q,r^{1}}$ syr^{s,p,h,pal} (cop$^{sa?bo?}$) Irenaeus^{lat}

[9] **74** {C} **ἐκ χειρὸς ἐχθρῶν** ℵ B L W (0130 1546* *τῶν ἐχθρῶν*) f^{1} f^{13} 565 892 it$^{\beta,(e)}$ arm geo Irenaeus^{gr,lat} Origen^{lat} // **ἐκ χειρὸς ἐχθρῶν ἡμῶν** D 33 arm^{ms} goth Origen // **ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν** A C Δ Θ Π Ψ 053 0177 28 700 1009 1010 1071 1195 1216 1230 1241 1242 1253 1344 1365 1546^{c} 1646 2148 2174 *Byz* Cyril Paschal Chronicle // **ἐκ χειρὸς τῶν** (*or omit τῶν*) **ἐχθρῶν ἡμῶν** it$^{a,aur,b,c,d,f,ff^{2},l,q,r^{1}}$ vg syr^{s,p,h,pal} cop^{bo} eth // **ἐκ χειρὸς πάντων τῶν ἐχθρῶν ἡμῶν** K // **ἐκ τῶν ἐχθρῶν ἡμῶν** cop$^{sa,bo^{mss}}$

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69 κέρας σωτηρίας Ps 18.2 **71** Ps 106.10 **72** Ps 106.45–46 **72–73 μνησθῆναι…Ἀβραάμ** Ps 105.8–9; Gn 17.7; Lv 26.42 **73–74** Gn 22.16–17 **75** Tt 2.12 **76 προπορεύσῃ…αὐτοῦ** Is 40.3; Mal 3.1; Mt 3.3

77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ
ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν,
ἐν οἷς ἐπισκέψεται[10] ἡμᾶς ἀνατολὴ ἐξ ὕψους,
79 **ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις,**
τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν
εἰρήνης.

80 *Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.*

The Birth of Jesus
(Mt 1.18-25)

2 *~~Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις~~ ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.* [a]2 *αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.*[a] 3 *καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν.* 4 *Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἥτις καλεῖται Βηθλέεμ, ~~διὰ τὸ εἶναι~~ αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ,* 5 *ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὔσῃ ἐγκύῳ.* 6 *~~ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς~~ ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν,* 7 *καὶ ἔτεκεν τὸν υἱὸν αὐτῆς*

1:74; 1:47; 1:10
3:3, 4:18bis
ἐν+relative: 5:34, 12:1, 13:14,
[19:13,30, 21:6, 23:29
5:17,27, 7:32, 8:35, 10:13, 18:35,
20:42, 21:35, 22:30,55,56,69
2:14,29, 7:50, 8:48, 10:5,6bis,
11:21, 12:51, 14:32, 19:38,42,
24:36
1:8/1:8; 1:5/1:5; [4:2]
3:1
1:6
28s.III.A.6.a
[11:8]
1:56
1:8; 1:15; [18b: 5:12]
for possessive: 2:39, 9:60, 11:21,
12:36, 13:19,34, 14:2bbis,27,
33, 15:20, 16:4,5,8, 19:13
6:6, 8:32, 9:4, 11:26, 12:18,34,
13:8, 15:13, 17:21,23,37, 21:2,
22:12,13
6:48, 8:6, 9:7, 11;8, 18:5, 19:11,
23:8

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[10] **78** {C} ἐπισκέψεται ℵ* B (L ἐπικέψεται) W Θ 0177 syr^{s,p} cop^{sa,bo} goth // ἐπεσκέψατο 𝔭^{4vid} ℵ A C D K Δ Ξ Ψ 053 0130 *f*^{1} *f*^{13} 28 33 565 700 892 1009 1010 1071 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz* it$^{a,aur,b,\beta,c,d,e,f,ff2,l,q,r1}$ vg syr^{h,pal} arm eth geo Irenaeus^{lat} Gregory-Nyssa Cyril Paschal Chronicle

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[a a] **2** *a a* no parens: TR Bov Nes BF² RV ASV RSV NEB TT Zür Luth Jer Seg // *a* parens, *a* parens: WH AV

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78 ἐπισκέψεται...ὕψους Mal 4.2 **78–79** ἐπισκέψεται...καθημένοις Is 9.2; 58.8; 60.1–2; Mt 4.16 **80** Τὸ...ἐκραταιοῦτο Lk 2.40 ἦν...Ἰσραήλ Mt 3.1
2 **5** Μαριὰμ...αὐτῷ Lk 1.27 **7** ἔτεκεν...πρωτότοκον Mt 1.25

UMI

τὸν πρωτότοκον· καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

The Shepherds and the Angels

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες
καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην
αὐτῶν. 9 καὶ[1] ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα   2:38, 4:39, 10:40, 20:1, 21:34,
κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον   [24:4
μέγαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε,   1:18; 1:13
ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἥτις ἔσται   1:44; 1:19; 1:42; 7:37
παντὶ τῷ λαῷ, 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς   1:10/1:10; 1:47
ἐστιν Χριστὸς κύριος[2] ἐν πόλει Δαυίδ· 12 καὶ τοῦτο
ὑμῖν τὸ σημεῖον, εὑρήσετε βρέφος ἐσπαργανωμένον καὶ
κείμενον ἐν φάτνῃ. 13 καὶ ἐξαίφνης ἐγένετο σὺν τῷ   1:56
ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν   1:10
καὶ λεγόντων,

14 ~~Δόξα ἐν ὑψίστοις~~ θεῷ   [64: 19:38]
καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας[3].   1:79

emphatic: 4:21, 19:5,9, 23:43

καὶ+nominative demonstrative:
1:36, 3:20, 5:6, 8:13,41, 12:31,
13:8117, 16:1, 20:28, 22:56,59

periphrastic imperfect at begin-
ing or close of section: 4:31,
44, 5:16,17bis,29, 6:12, 8:40,
11:14, 13:10, 15:1, 19:47, 21:37

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[1] **9** {C} καί ℵ B L W Ξ 565 700 1241 it^{e} syr$^{pal^{mss}}$ cop$^{bo^{ms}}$ goth arm eth geo Eusebius // καὶ ἰδού A D K Δ Θ Ψ 053 f^{1} f^{13} 28 33 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz* *Lect*^{m} it$^{a,aur,b,\beta,c,d,f,ff^{2},l,q,r^{1}}$ vg syr$^{p,h,pal^{ms}}$ cop^{bo} Diatessaron Paschal Chronicle // *omit* syr^{s} cop$^{sa,bo^{ms}}$

[2] **11** {A} Χριστὸς κύριος ℵ A B D^{gr} K L P Δ Θ Ξ Ψ 053 f^{1} f^{13} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 (1365 Χριστὸς καί [=Χριστὸς κύριος?]) 1546 1646 2148 2174 *Byz* *Lect*^{m} it$^{a,aur,b,c,f,ff^{2},l,q}$ vg cop^{sa,bo} goth arm geo^{2} // κύριος Χριστός W syr^{s,p} // Χριστὸς κυρίου it$^{\beta,r^{1}}$ syr^{h,pal} Diatessaron Ephraem // Χριστὸς Ἰησοῦς it^{d} Cyprian // Χριστὸς Ἰησοῦς κύριος it^{e} // Χριστὸς σωτήρ 346 // Χριστός cop$^{bo^{ms}}$ geo^{1}

[3] **14** {B} ἐν ἀνθρώποις εὐδοκίας ℵ* A B* D W it^{d} vg^{ww} cop^{sa} goth Origen^{gr,lat} Cyril-Jerusalem // ἀνθρώποις εὐδοκίας 372 it$^{a,aur,b,\beta,c,e,f,(ff^{2}),l,q,r^{1}}$ vg^{cl} Irenaeus^{gr,lat} Origen Athanasius^{lat} Augustine Ps-Athanasius ms$^{acc.\ to\ Erasmus}$ // ἐν ἀνθρώποις εὐδοκία ℵ^{c} B^{3} K L P Δ Θ Ξ Ψ 053 f^{1} f^{13} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546

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14 Δόξα...εἰρήνη Lk 19.38

	4:36, 6:11, 8:25, 20:14, 23:12, [24:14,17,32
15 ~~Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν~~ εἰς τὸν οὐρανὸν	1:23/1:23; [28: 1:23,41, 19:29];
οἱ ἄγγελοι, οἱ ποιμένες[4] ἐλάλουν πρὸς ἀλλήλους, Διέλθωμεν	[5:13]
δὴ ἕως Βηθλέεμ καὶ ~~ἴδωμεν~~ τὸ ῥῆμα τοῦτο ~~τὸ γεγονὸς~~	1:37/9:45; [8:34]
ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. **16** καὶ ἦλθον σπεύσαντες καὶ	8:34,35,56, 9:7, 23:47,48, 24:18
ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος	
κείμενον ἐν τῇ φάτνῃ· **17** ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ	
ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.	1:37
18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαλη-	
θέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς· **19** ἡ δὲ Μαριὰμ	
πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ	1:37/9:45
καρδίᾳ αὐτῆς. **20** καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες	1:56
καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον	6:38
~~καθὼς ἐλαλήθη πρὸς αὐτούς~~.	1:2; [1:55]
21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν	2:22,42, 6:13, 22:14, 23:33; 1:15;
αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν	1:36 [1:74
ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ	1:74; 1:24
κοιλίᾳ.	

The Presentation of Jesus in the Temple

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ	2:21; 1:15
αὐτῶν[5] κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς	1:9

1646 2148 2174 *Byz Lect*^{m} syr$^{h,(pal)}$ cop^{bo} arm eth geo Origen Gregory-Thaumaturgus Eusebius Jacob-Nisibis Basil Apostolic Constitutions Cyril-Jerusalem Gregory-Nazianzus Didymus Epiphanius Chrysostom Cyril Proclus Theodotus-Ancyra Cosmos // *καὶ εὐδοκία ἀνθρώποις* syr^{s} // *καὶ ἐν ἀνθρώποις εὐδοκία* syr$^{h\ with\ *}$ // *and good hope to men* syr^{c} Diatessaron^{a,arm} Aphraates

5:25,26, 7:16, 13:13, 17:15, 18:43 [23:47

[4] **15** {D} *οἱ ποιμένες* ℵ B L W Θ Ξ f^{1} 565 700 1071 (1365 *καὶ οἱ*) l^{1043} (l^{1663m} *οἱ ποιμαίνοντες*) it$^{a,aur,b,\beta,e,f,ff^{2},l,r^{1}}$ vg syr^{s,p,pal} cop^{sa,bo} arm geo Diatessaron^{a,i,n} Origen^{lat} Eusebius Augustine // *καὶ οἱ ἄνθρωποι οἱ ποιμένες* A D K P Δ Ψ 053 f^{13} 28 33 892 1009 1010 1079 1195 1216 1230 1241 1242 1253 1344 1546 1646 2148 2174 *Byz Lect*^{m} it$^{(e),d,q}$ goth // *καὶ οἱ ἄνθρωποι οἱ ποιμένες* syr^{h}

τε...καί: 15:2, 21:11, 22:66, 23:12, 24:20

[5] **22** {C} *αὐτῶν* ℵ A B K L W X Δ Θ Ξ Π Ψ 053 f^{1} f^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148

12:45, 14:28, 15:2, 21:11bis, 22:66, 23:12, 24:20

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17 *περὶ...τούτου* Lk 2.10–12 **19** Lk 2.51 **21** *ἐπλήσθησαν...περιτεμεῖν αὐτόν* Gn 17.12; Lv 12.3 *ἐπλήσθησαν...Ἰησοῦς* Lk 1.59 *ἐκλήθη...κοιλίᾳ* Lk 1.31
22 *ἐπλήσθησαν...καθαρισμοῦ* Lv 12.3, 6

Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ, [b]23 ~~καθὼς γέγραπται~~ 1:2; [10:26]
~~ἐν νόμῳ κυρίου~~ ὅτι **Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον** 1:25
τῷ κυρίῳ κληθήσεται,[b] 24 καὶ τοῦ δοῦναι θυσίαν κατὰ 1:74; 1:9
τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, **ζεῦγος τρυγόνων ἢ**
δύο νοσσοὺς περιστερῶν.

25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἰερουσαλὴμ ᾧ ὄνομα 2:38, 12:36, 15:2, 23:51
Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής,
προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν 1:15
ἅγιον ἐπ' αὐτόν· 26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ 1:7
τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν [ἢ] ἂν 1:15
ἴδῃ τὸν Χριστὸν κυρίου. 27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς
τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον
Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου 1:74; 1:9
περὶ αὐτοῦ 28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας
καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν, 1:42

29 Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα,
κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ· 1:9/1:37; 1:79
30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου 1:47
31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, 1:10/1:10
32 φῶς εἰς ἀποκάλυψιν ἐθνῶν
καὶ δόξαν λαοῦ σου Ἰσραήλ. 1:10

33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ[6] θαυμάζοντες ἐπὶ 4:22, 9:43, 20:26

2174^{c} *Byz* it^{q} syr^{p,h,pal} cop$^{sa,bo\,mss}$ goth arm eth geo Origen^{lat} Cyril-Jerusalem Augustine Cyril ∥ **αὐτοῦ** D 2174* syr^{s} cop$^{sa\,ms}$ Paschal Chronicle ∥ **αὐτῆς** 76 ∥ **αὐτοῦ** *or* **αὐτῆς** it$^{a,aur,b,\beta,c,d,e,f,ff^{2},l,r^{1}}$ vg ∥ *Marie* vg^{ms} ∥ *omit* 435 cop^{bo} Irenaeus^{lat} Amphilochius

4:33, 5:18, 6:6,48,49, 7:8,25,
9:25, 11:24, 13:19, 20:9,
22:10

[6] **33** {B} **ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ** ℵ^{a} B D W f^{1} 700 1241 l^{d} vg geo^{2} Origen^{gr,lat} Jerome Augustine ∥ **ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ** ℵ* L syr^{s} cop$^{sa?bo?}$ (arm *omit first* **αὐτοῦ**) geo^{1} Cyril ∥ **Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ** K X Δ Θ (A Π Ψ **ὁ Ἰωσήφ**) 053 f^{13} 28 565 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{a,aur,b,\beta,c,e,f,ff^{2},l,q,(r^{1})}$ syr$^{p,h,pal\,mss}$ cop$^{bo\,mss}$ goth Diatessaron^{a,n,t} ∥ **Ἰωσὴφ ὁ πατὴρ**

2:38, 12:36, 15:2, 23:51

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[b] [b] **23** *b b* no dashes or parens: TR WH Bov Nes BF^{2} Luth Jer ∥ *b* parens, *b* parens: AV RV ASV RSV NEB TT ∥ *b* dash, *b* dash: Zür Seg

2:33,38, 4:14,37, 5:15, 7:3,
17,27, 23:8

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23 Πᾶν...κληθήσεται Ex 13.2, 12, 15 **24** ζεῦγος...περιστερῶν Lv 12.8 **25** παράκλησιν τοῦ Ἰσραήλ Is 40.1; 49.13 **30–31** Is 40.5 LXX; 52.10; Lk 3.6; Tt 2.11 **32** φῶς...ἐθνῶν Is 42.6; 49.6 δόξαν...Ἰσραήλ Is 46.13

UMI

τοῖς λαλουμένοις περὶ αὐτοῦ. 34 *καὶ εὐλόγησεν αὐτοὺς* 2:27; 1:42
Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ,
Ἰδοὺ οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν 1:38
τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον 35 *([c]καὶ*
σοῦ [δὲ] αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία)[c], ὅπως
ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. 5:22, 6:8, 9:46,47, 24:38

36 *Καὶ ἦν Ἅννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ*
φυλῆς Ἀσήρ·[d] αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, 1:32; 1:5
ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς,
37 *καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων,[d] ἣ*
οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ δεήσεσιν λατρεύ- 4:13, 8:13, 13:27
ουσα νύκτα καὶ ἡμέραν. 38 *καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα* 13:1; 2:9
ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς 2:27
προσδεχομένοις λύτρωσιν Ἰερουσαλήμ[7]. 2:25

The Return to Nazareth

39 *Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου,* 1:23/temporal: 15:25, 19:5,41,
ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ. 2:3 [22:66, 23:26; 1:9
40 *Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πληρούμενον*
σοφίᾳ, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

4:25,26, 7:12, 18:3,5, 20:48,
21:2,3

substantivised prepositional phrase:
8:14,15, 10:7, 14:32, 19:42,
22:37, 24:19,27,35

αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ 157 eth // Ἰωσὴφ καὶ ἡ μήτηρ 33 // οἱ γονεῖς αὐτοῦ vg^{ms} // ὁ πατὴρ αὐτοῦ syr^{hmg} // Ἰωσήφ syr$^{pal\,ms}$

[7] **38** {B} Ἰερουσαλήμ ℵ B W Ξ Π *f*^{1} 565 1079 *l*^{253} it$^{aur,b,\beta,c,e,f,ff2,l,q}$ vg^{ww} syr^{s,p} cop^{sa,bo} goth arm eth Diatessaron Irenaeus^{lat} Augustine // ἐν Ἰερουσαλήμ A D K L X Δ Θ Ψ 053 *f*^{13} 28 33 700 892 1009 1010 1195 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect*^{m} it^{d} syr^{h,pal} geo^{B} Amphilochius Ps-Athanasius (Photius) // Ἰσραήλ (1071 ἐν Ἰσραήλ) 1216 it^{a,r1} vg^{cl} cop$^{bo\,ms}$ Diatessaron^{s,t} Tertullian // ἐν τῷ Ἰσραήλ 5 57 130^{lat} (348) geo^{1,A} Apostolic Constitutions

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[c c] **35** *c* parens, *c* parens: TR AV RSV TT // *c* dash, *c* dash: Bov Nes BF^{2} Zür Luth Jer // *c c* no dashes or parens: WH RV ASV NEB Seg

[d d] **36–37** *d* major, *d* minor: Bov Nes BF^{2} AV Jer Seg // *d* minor, *d* major: RSV Zür // *d* parens, *d* parens: WH RV ASV // *d* minor, *d* minor: TR // *d* major, *d* major: NEB TT Luth

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34 πτῶσιν...πολλῶν Is 8.14; 1 Cor 1.23; 1 Pe 2.8 **37** δεήσεσιν...ἡμέραν 1 Tm 5.5 **38** λύτρωσιν Ἰερουσαλήμ Is 52.9 **39** εἰς τὴν...Ναζαρέθ Mt 2.23 **40** Lk 2.52 Τὸ... ἐκραταιοῦτο Lk 1.80

The Boy Jesus in the Temple

41 *Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς*	1:6/1:39
'Ιερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. 42 ~~*καὶ ὅτε ἐγένετο*~~	2:21; 6:13, 22:14; [25: 6:13,
ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς	1:9 22:14, 23:33]
ἑορτῆς 43 *καὶ τελειωσάντων τὰς ἡμέρας,* ~~*ἐν τῷ ὑποστρέ-*~~	1:56; [68: 8:40,42, 9:34, 10:38,
~~*φειν*~~ *αὐτοὺς ὑπέμεινεν 'Ιησοῦς ὁ παῖς ἐν 'Ιερουσαλήμ,*	14:1, 17:11,14]
καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. 44 *νομίσαντες δὲ*	
αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζή-	
τουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς,	1:58
45 ~~*καὶ μὴ εὑρόντες ὑπέστρεψαν εἰς*~~ *'Ιερουσαλὴμ ἀναζη-*	1:56/1:56; [20: 5:19, 13:11,
τοῦντες αὐτόν. 46 *καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον*	1:23 (14:29]
αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων	
καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· 47 *ἐξίσταντο*	
δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς	
ἀποκρίσεσιν αὐτοῦ. 48 *καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν,*	
καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ~~*ἐποίησας*~~	[72: 1:25, 9:15, 12:43]
~~*ἡμῖν οὕτως*~~*; ἰδοὺ ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦ-*	1:25; 1:38
μέν σε. 49 *καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με;*	1:18
οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;	
50 *καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.*	1:37
51 *καὶ κατέβη μετ' αὐτῶν* ~~*καὶ ἦλθεν εἰς Ναζαρέθ*~~*, καὶ*	
ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει	
πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς. 52 *Καὶ 'Ιησοῦς*	1:37
προέκοπτεν *[ἐν τῇ] σοφίᾳ καὶ ἡλικίᾳ* **καὶ χάριτι παρὰ**	
θεῷ καὶ ἀνθρώποις.	

The Preaching of John the Baptist

(Mt 3.1–12; Mk 1.1–8; Jn 1.19–28)

3 *'Εν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου*	genitive absolute: 54s.II.A.6
Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς 'Ιουδαίας,	3:1
καὶ τετρααρχοῦντος τῆς Γαλιλαίας 'Ηρῴδου, Φιλίππου	3:1
δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχοῦντος τῆς 'Ιτουραίας καὶ	3:1
Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς 'Αβιληνῆς τετρααρ-	

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41 *ἑορτῇ τοῦ πάσχα* Ex 12.24–27; Dt 16.1–8 49 *τοῖς τοῦ πατρός μου* Jn 2.16
51 *ἡ μήτηρ...αὐτῆς* Lk 2.19 52 *προέκοπτεν...ἀνθρώποις* 1 Sm 2.26; Pr 3.4; Lk 1.80

[54: 1:23, 2:15, 3:3, 4:16,31, 5:25, 8:22,31,53, 14:1, 15:6, 16:28, 23:42

emphatic: 9:36, 11:4,46, 14:1, 12, 16:28, 18:34, 22:23, 24:35, 24:52

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χοῦντος, 2 ἐπὶ ἀρχιερέως Ἅννα καὶ Καϊάφα, ~~ἐγένετο~~	[4:25]
~~ῥῆμα θεοῦ ἐπὶ Ἰωάννην~~ τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.	1:37
3 καὶ ~~ἦλθεν εἰς~~ πᾶσαν [τὴν] περίχωρον τοῦ Ἰορδάνου	4:14,37, 7:17, 8:37; [2:51]
κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,	1:77
4 ~~ὡς γέγραπται ἐν βίβλῳ~~ λόγων Ἠσαΐου τοῦ προφήτου,	[10:26]
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,	
Ἑτοιμάσατε τὴν ὁδὸν κυρίου,	3:11, 4:22, 5:36, 6:5,20, 9:23,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	10:2, 12:54, 13:6,14,18, 14:7,
5 **πᾶσα φάραγξ πληρωθήσεται**	12, 16:1,5, 17:6, 18:1, 21:10,
καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,	22:65, 23:34,42, 24:10
καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν	
καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·	
6 **καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.**	1:47
7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι	3:12,16bis,21bis, 7:29,30, 11:38,
ὑπ᾽ αὐτοῦ, Γεννήματα ἐχιδνῶν, ~~τίς ὑπέδειξεν ὑμῖν~~ φυγεῖν	[6:47] [12:50
ἀπὸ τῆς μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς	
ἀξίους τῆς μετανοίας· ~~καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς,~~	[39: 7:49]
Πατέρα ἔχομεν τὸν Ἀβραάμ, ~~λέγω γὰρ ὑμῖν~~ ὅτι δύναται	7:39,49, 12:17, 15:17, 16:3, 18:4,
ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.	11; [4:24]
9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·	2:4
πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν[1] ἐκκόπτεται	
καὶ εἰς πῦρ βάλλεται. 10 ~~Καὶ ἐπηρώτων αὐτὸν~~ οἱ ὄχλοι	[18:18]
~~λέγοντες,~~ Τί οὖν ποιήσωμεν; 11 ἀποκριθεὶς δὲ ἔλεγεν	7:31,42, 20:15,17; 3:7
αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι,	7:42, 8:6, 11:36, 19:26, 22:36
καὶ ὁ ἔχων βρώματα ~~ὁμοίως ποιείτω~~. 12 ἦλθον δὲ καὶ	2:4; [6:31]
τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν, Διδάσκαλε,	3:7
τί ποιήσωμεν; 13 ὁ δὲ εἶπεν πρὸς αὐτούς, Μηδὲν πλέον	3:10

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[1] 9 {C} καρπὸν καλόν (*see* Mt 3.10; 7.19) ℵ A B C K L W X Δ Θ Π Ψ 0155 f^{1} f^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz* $Lect^{m}$ $it^{b,c,d,e,f,l,q,r1}$ vg^{cl} syr^{h} $cop^{sa,bo}$ goth arm eth geo $Irenaeus^{lat\,mss}$ $Origen^{lat}$ // καρποὺς καλούς D^{gr} $syr^{c,s,p,pal}$ // καρπόν $\mathfrak{p}^{4}$ $it^{a,aur,ff2}$ vg^{ww} $cop^{bo\,ms}$ $Irenaeus^{lat}$ Origen

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2 Ἰωάννην...ἐρήμῳ Lk 1.80 3 βάπτισμα μετανοίας Ac 13.24; 19.4 4–6 Φωνὴ...θεοῦ Is 40.3–5 6 Lk 2.30–31; Ac 28.28; Tt 2.11 7 Γεννήματα ἐχιδνῶν Mt 12.34 Γεννήματα...ὀργῆς Mt 23.33 8 Πατέρα...Ἀβραάμ Jn 8.39 9 πᾶν...βάλλεται Mt 7.19; Jn 15.6 12 ἦλθον...βαπτισθῆναι Lk 7.29

9:41,49, 10:41, 11:45, 13:14,15,
17:17, 20:3, 22:51, 23:40, 24:18

5:10,33, 6:31, 10:32,37, 13:3,
16:25, 17:28,31, 22:36

7:4, 10:7, 12:48, 15:19,21, 23:15,41

3:12,14, 12:17, 16:3,4, 20:13

pleonastic/inceptive: 4:21, 5:21, 7:15,24,
38,49, 9:12, 11:29,53, 12:1,45, 14:18,30,
15:14,24, 19:37,45, 20:9, 21:28, 22:23, 23:2

reflexive: 7:39,49, 12:17, 15:17, 16:3,
18:4,11

παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. 14 ~~ἐπηρώτων δὲ~~	comparative: 13:2,4, 18:14; [18:18]
~~αὐτὸν~~ καὶ στρατευόμενοι ~~λέγοντες~~, ~~Τί ποιήσωμεν~~ καὶ	3:10
ἡμεῖς; καὶ εἶπεν αὐτοῖς, Μηδένα διασείσητε μηδὲ συκο-	1:18
φαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.	
15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάν-	1:21/3:1/1:10; 1:29/3:1
των ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε	
αὐτὸς εἴη ὁ Χριστός, 16 ἀπεκρίνατο λέγων πᾶσιν ὁ	1:29/1:29
Ἰωάννης, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ	3:7
ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα	
τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι	3:7; 1:15
ἁγίῳ καὶ πυρί· 17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακα-	
θᾶραι τὴν ἅλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς	
τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ	
ἀσβέστῳ. 18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν	
εὐηγγελίζετο τὸν λαόν· 19 ὁ δὲ Ἡρῴδης ὁ τετραάρχης,	1:19; 1:10
ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς γυναικὸς	
τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν	6:38
ὁ Ἡρῴδης, 20 προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, κατέκλει-	12:25,31, 17:5, 19:11, 20:11,12; [2:12
σεν τὸν Ἰωάννην ἐν φυλακῇ.	

The Baptism of Jesus
(Mt 3.13–17; Mk 1.9–11)

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ	3:7; 1:10/1:10
Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεῳχθῆναι τὸν	3:1/3:7; 1:10
οὐρανὸν 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ	1:15
εἴδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ	
γενέσθαι, Σὺ εἶ ὁ υἱός μου[a] ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα[2].	

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[2] 22 {C} Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα (or ηὐδόκησα in most later mss) (see Mk 1.11; Lk 9.35) 𝔭^{4} ℵ A B K L W Δ Θ Π Ψ 0124 f^{1} f^{13} 28 33 565 (700 omit ὁ υἱός μου) 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1344 1365 1546 1646 2148 Byz Lect l^{69pt,m,70pt,m,185pt,m,1127pt,m} it^{aur,c,e,q}

[a] 22 a none: TR WH Bov Nes BF^{2} AV RV ASV RSV NEB^{mg} TT Zür Luth Jer Seg // a minor: RSV^{mg} NEB

16 ἔρχεται…αὐτοῦ Ac 13.25 **19–20** Mt 14.3-4; Mk 6.17-18 **22** καταβῆναι…αὐτόν Jn 1.32 Σὺ εἶ…εὐδόκησα Gn 22.2; Ps 2.7; Is 42.1; Mt 12.18; 17.5; Mk 9.7; Lk 9.35; 2 Pe 1.17

of Jesus: 5:16, 6:12, 9:18,28,
29, 11:1, 22:41

ἅπας: 4:6,40, 5:26, 8:37, 9:15,
15:13, 19:37,48, 20:6, 21:15,
23:1

4:13, 5:7, 6:6, 7:41, 8:3,6,7,8, 9:29,56,
59,61, 10:1, 11:16,26, 14:19,20,31, 16:7,
13bis, 18, 17:34,35, 18:10, 19:20, 20:11,
22:58,65, 23:32,40

+ accusative infinitive: 6:1,6,
6:12, 16:22

opens section: 6:1,6,12

UMI

The Genealogy of Jesus

(Mt 1.1-17)

23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσὴφ τοῦ Ἠλὶ 24 τοῦ Ματθὰτ τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσὴφ 25 τοῦ Ματταθίου τοῦ Ἀμὼς τοῦ Ναοὺμ τοῦ Ἑσλὶ τοῦ Ναγγαὶ 26 τοῦ Μάαθ τοῦ Ματταθίου τοῦ Σεμεῒν τοῦ Ἰωσὴχ τοῦ Ἰωδὰ 27 τοῦ Ἰωανὰν τοῦ Ῥησὰ τοῦ Ζοροβαβὲλ τοῦ Σαλαθιὴλ τοῦ Νηρὶ 28 τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσὰμ τοῦ Ἐλμαδὰμ τοῦ Ἢρ 29 τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρὶμ τοῦ Μαθθὰτ τοῦ Λευὶ 30 τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσὴφ τοῦ Ἰωνὰμ τοῦ Ἐλιακὶμ 31 τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθὰ τοῦ Ναθὰμ τοῦ Δαυὶδ 32 τοῦ Ἰεσσαὶ τοῦ Ἰωβὴδ τοῦ Βόος τοῦ Σαλὰ[3] τοῦ Ναασσὼν 33 τοῦ Ἀμιναδὰβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ[4]

of Jesus: 4:15, 5:1,14,17, 6:20,
8:1,22, 9:51, 17:11, 22:41,
24:15,25,28,31

9:14bis,28, 22:41,59, 23:44

with numerals: 9:14bis,28, 22:59,
23:44

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vg syr^{h} cop$^{sa, bo^{mss}}$ arm geo // Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα X 1253 it^{f} syr$^{s, p, pal}$ cop$^{bo^{mss}}$ goth // Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα (*see* Mt 3.17) 1574 cop$^{bo^{ms}}$ Diatessaron Acts of Pilate // υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε (*see* Ps 2.7) D it$^{a, b, c, d, ff^{2}, l, r^{1}}$ Diognetus Gospel of the Ebionites Justin (Clement) Origen Didascalia Methodius Juvencus (Ambrosiaster) Hilary Apostolic Constitutions Faustinus (Tyconius) Augustine

[3] **32** {B} **Σαλά** 𝔭^{4} ℵ* B syr$^{s, pal}$ cop$^{sa, bo^{mss}}$ eth // **Σαλμών** (*see* Mt 1.4-5) ℵ^{c} A D^{gr} K L X Δ Θ Π Ψ 0102 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 (1546 *add* **τοῦ Σαλαθαήλ**) 1646 2148 2174 *Byz Lect* it$^{a, aur, b, c, e, f, ff^{2}, l, q, r^{1}}$ vg syr$^{p, h}$ cop^{bo} goth geo Diatessaron // **Σαλμάν** f^{1} f^{13} arm Paschal Chronicle // *Solomon* it^{d}

[4] **33** {C} **τοῦ Ἀμιναδὰβ τοῦ Ἀδμὶν τοῦ Ἀρνί** 𝔭^{4vid} ℵ^{c} L X (f^{13} **Ἀρηί** *for* **Ἀρνί**) cop^{bo} // **τοῦ Ἀδὰμ τοῦ Ἀδμὶν τοῦ Ἀρνί** ℵ* 1241 cop^{sa} // **τοῦ Ἀμιναδὰμ τοῦ Ἀρὰμ τοῦ Ἀλμεὶ τοῦ Ἀρνί** f^{1} (1365 *add* **τοῦ Ἰωράμ**) (l^{1127} **Ἀμιναδάβ** *for* **Ἀμιναδάμ** *and* **Ἰωρὰμ τοῦ Δονεῖ** *for* **Ἀρνί**) // **τοῦ Ἀμιναδὰβ τοῦ Ἀρὰμ τοῦ Ἀδμὶν τοῦ Ἀρνί** Θ arm geo^{1} // **τοῦ Ἀμιναδὰβ τοῦ Ἀδμὶν τοῦ Ἀράμ** 0102 (1216 **Ἀμιναδάμ**) (1646 2174 *add* **τοῦ Ἰωράμ**) // **τοῦ Ἀρὰμ τοῦ Ἀμιναδὰβ τοῦ Ἀρμὶν τοῦ Ἀρνίν** syr$^{pal^{ms, (ms)}}$ // **τοῦ Ἀμιναδὰμ τοῦ Ἰωρὰμ τοῦ Ἀράμ** 1009 // **τοῦ Ἀμιναδὰβ τοῦ Ἀρὰμ**

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23 υἱός...Ἰωσήφ Lk 4.22; Jn 6.42 **27** Ζοροβαβὲλ τοῦ Σαλαθιήλ 1 Chr 3.17; Ezr 3.2 **31** Ναθάμ 2 Sm 5.14 **31-32** Δαυίδ...Ἰεσσαί 1 Sm 16.1, 13 **31-33** Δαυίδ...Ἰούδα Ru 4.17-22; 1 Chr 2.1-14

UMI

τοῦ Ἑσρὼμ τοῦ Φάρες τοῦ Ἰούδα **34** *τοῦ Ἰακὼβ τοῦ*
Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχὼρ **35** *τοῦ*
Σεροὺχ τοῦ Ῥαγαὺ τοῦ Φάλεκ τοῦ Ἔβερ τοῦ Σαλὰ
36 *τοῦ Καϊνὰμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε τοῦ*
Λάμεχ **37** *τοῦ Μαθουσαλὰ τοῦ Ἑνὼχ τοῦ Ἰάρετ τοῦ*
Μαλελεὴλ τοῦ Καϊνὰμ **38** *τοῦ Ἐνὼς τοῦ Σὴθ τοῦ Ἀδὰμ*
τοῦ θεοῦ. 4:7,29,40, 10:34, 18:40, 19:27, 30,35, 22:54, 23:1,32, 24:21

The Temptation of Jesus

(Mt 4.1-11; Mk 1.12-13)

4 *Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ* 3:1; 1:56
τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ 1:19
2 *ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου.*
καὶ οὐκ ἔφαγεν οὐδὲν ~~ἐν ταῖς ἡμέραις ἐκείναις~~, καὶ συν- 1:5; [48: 2:1, 6:23, 9:36, 10:12,
τελεσθεισῶν αὐτῶν ἐπείνασεν. **3** *Εἶπεν δὲ αὐτῷ ὁ διά-* 1:13 (17:31, 21:23]
βολος, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα 1:43
γένηται ἄρτος. **4** *καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς,*
Γέγραπται ὅτι **Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος**[1]. 1:25
5 *Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας*
τῆς οἰκουμένης ἐν στιγμῇ χρόνου· **6** *καὶ εἶπεν αὐτῷ ὁ* 1:57; 1:18

double negatives: 8:43, 9:36, 10:19, 18:13, 20:40, 22:16, 23:53

τοῦ Ἰωράμ K Δ Ψ (28 1242 1344 Ἀμιναδάμ) 700 1010 1195 2148 *Byz*^{pt} *Lect* it$^{b,(e)}$ (syr^{h} Ἀμιναδάμ) Paschal Chronicle // τοῦ Ἀμιναδὰβ τοῦ Ἰωρὰμ τοῦ Ἀνμεὶ τοῦ Δονεῖ *l*$^{70,(185),(950)}$ // τοῦ Ἀμιναδὰβ τοῦ Ἀράμ (*see* Mt 1.4) A D Π 33 565 (892 Ἰωράμ) (1071 Ἀμιναδάμ) 1079 1230 1253 *Byz*^{pt} *l*^{184} it$^{a,aur,c,d,f,ff^2,l,q,r^1}$ vg syr^{p} goth geo^{2} // τοῦ Νηρὶ τοῦ Ἀμιναδὰμ τοῦ Μελχὶ τοῦ Ἀρὰμ τοῦ Ἀδδί 1546 // τοῦ Ἀδμὶν τοῦ Ἀρνί B (syr^{s} Ἀδάμ)

[1] 4 {B} ἄνθρωπος ℵ B L W 1241 syr^{s} cop^{sa,bo} // ἄνθρωπος ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ A K Δ Θ Π Ψ 0102 *f*^{1} *f*^{13} 28 33^{vid} 565 700 1009 1010 1079 1195 1216 1230 1242 1344 1365 1546 1646 2148 2174 *Byz* *l*^{226,854,883} syr^{p,h} goth arm geo // ἄνθρωπος ἀλλ' ἐν παντὶ ῥήματι θεοῦ D 892 1253 it$^{a,aur,b,c,d,e,f,ff^2,l,q,r^1}$ vg // ἄνθρωπος ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ (*see* Mt 4.4; Dt 8.3) (1071 ῥήματι θεοῦ ἐκπορευομένῳ) *Lect* cop$^{bo^{mss}}$ eth Diatessaron Theophylact

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33 Ἰούδα Gn 29.35 **34** Ἰακώβ Gn 25.26; 1 Chr 1.34 Ἰσαάκ Gn 21.3; 1 Chr 1.28, 34 **34–36** Ἀβραὰμ...Σήμ Gn 11.10-26; 1 Chr 1.24-27 **36–38** Σήμ...θεοῦ Gn 4.25—5.32; 1 Chr 1.1-4

4 **2** πειραζόμενος He 4.15 **4** Οὐκ...ἄνθρωπος Dt 8.3 **6** εἶπεν...παραδέδοται Mt 28.18

UMI

διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ	3:21
τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω	for ἄν 7:23, 9:24,57, 10:22, 17:33
δίδωμι αὐτήν· 7 *σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ,*	1:15
ἔσται σοῦ πᾶσα. 8 ~~*καὶ ἀποκριθεὶς*~~ *ὁ Ἰησοῦς* ~~*εἶπεν*~~ *αὐτῷ,*	[5:5]
Γέγραπται,	4:32,36, 5:24, 7:8, 9:1, 10:19, 12:5,11, 19:17, 20:2bis,8,20, 22:53, 23:7
Κύριον τὸν θεόν σου προσκυνήσεις	
καὶ αὐτῷ *μόνῳ* **λατρεύσεις.**	
9 *Ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ*	4:1
πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ	
θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· 10 *γέγραπται γὰρ*	
ὅτι	1:25
Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ	
τοῦ διαφυλάξαι σε,	1:74
11 *καὶ ὅτι*	1:25
Ἐπὶ χειρῶν ἀροῦσίν σε	
μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.	
12 ~~*καὶ ἀποκριθεὶς εἶπεν*~~ *αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται,*	1:25; [5:5]
Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. 13 *Καὶ συντε-*	
λέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ᾽ αὐτοῦ	2:37
ἄχρι καιροῦ.	

The Beginning of the Galilean Ministry

(Mt 4.12-17; Mk 1.14-15)

14 *Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύ-*	1:56
ματος εἰς τὴν Γαλιλαίαν. ~~*καὶ φήμη ἐξῆλθεν καθ᾽ ὅλης*~~	23:5; [2: 4:37, 7:17; 5:15]
~~*τῆς περιχώρου περὶ αὐτοῦ*~~. 15 ~~*καὶ αὐτὸς ἐδίδασκεν ἐν*~~	3:3; 2:27; 3:23; [4:31]
~~*ταῖς συναγωγαῖς αὐτῶν*~~, *δοξαζόμενος ὑπὸ πάντων.*	

The Rejection of Jesus at Nazareth

(Mt 13.53-58; Mk 6.1-6)

16 *Καὶ* ~~*ἦλθεν εἰς*~~ *Ναζαρά,* ~~*οὗ ἦν τεθραμμένος*~~, *καὶ*	4:17, 10:1, 23:53, 24:28; 1:7;
εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων	1:9; 1:5/1:5 ([2:51]; [4:17]

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8 Κύριον...λατρεύσεις Dt 6.13-14 10 Τοῖς ἀγγέλοις...σε Ps 91.11 11 Ἐπὶ χειρῶν ...σου Ps 91.12 12 Οὐκ ἐκπειράσεις...σου Dt 6.16; 1 Cor 10.9 13 συντελέσας...πειρασμόν He 4.15

5:24,25, 6:29,30, 8:12,18, 9:13,17,23
11:22,52, 17:13,31, 19:21,22,24,26,
22:36, 23:18

4:31, 5:3,17, 6:6, 11:1bis, 12:12,
13:10,22,26, 19:47, 20:11,21,21,
21:37, 23:5

εἰς τὴν συναγωγήν,[a] καὶ ἀνέστη ἀναγνῶναι.[a] 17 καὶ 1:39
ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἠσαΐου, καὶ ἀνα-
πτύξας[2] τὸ βιβλίον εὗρεν τὸν τόπον οὗ ~~ἦν γεγραμμένον~~, 4:16; 1:7; [49: 4:16, 10:1, 23:51, 24:48]

18 Πνεῦμα κυρίου ἐπ' ἐμέ,
οὗ εἵνεκεν ἔχρισέν με[b]
εὐαγγελίσασθαι πτωχοῖς,[b] 1:19
ἀπέσταλκέν με[b] κηρύξαι αἰχμαλώτοις ἄφεσιν 1:77
καὶ τυφλοῖς ἀνάβλεψιν,
ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, 1:77
19[c] κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.

20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· 5:3, 14:28,31, 16:6, 19:30, 24:49
καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενί-
ζοντες αὐτῷ. 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι 3:8; 1:25
Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. 2:11
22 Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς 2:33
λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος
αὐτοῦ, καὶ ἔλεγον, Οὐχὶ υἱός ἐστιν Ἰωσὴφ οὗτος; 23 καὶ 3:7; 1:60; 1:18
εἶπεν πρὸς αὐτούς, ~~Πάντως ἐρεῖτέ μοι τὴν παραβολὴν~~ [41.c: 12:41, 20:9, 20:19]
~~ταύτην~~· Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν
γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ
πατρίδι σου. 24 εἶπεν δέ, ~~Ἀμὴν λέγω ὑμῖν~~ ὅτι οὐδεὶς 1:13
προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. 25 ἐπ' 20:21, 22:59
ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς 2:37; 1:5

12:41, 13:6, 15:3, 18:9, 20:9,19

[45: 3:8, 10:12,24, 12:37, 14:24, 18:8,29, 19:26, 21:3, 21:32, 22:16, 22:18, 22:37]

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[2] **17** {C} ἀναπτύξας ℵ (D* ἀπτύξας) D^{c} K Δ Θ Π Ψ f^{1} f^{13} 28 565 700 1009 1010 1071 1079 1216 1230 1242 1253 1344 1546 1646 2148 2174 *Byz Lect* $\ell^{60m,69s,m,70s,m,1127s,m}$ it^{a,aur,b,c,d,e,f,ff2,l,q,r1} vg goth Origen^{lat} Eusebius // ἀνοίξας A B L W Ξ 33 892 1195 1241 ℓ^{547m} syr^{s,h,pal} cop^{sa,bo} arm eth geo // ἀνοίξας Ἰησοῦς syr^{p} // ἀναπτύξας Ἰησοῦς Diatessaron

[a] [a] **16** *a* minor, *a* major: TR WH Bov Nes BF² AV RV ASV TT (Zür) (Luth) Jer // *a* major, *a* minor: RSV (NEB) Seg

[b] [b] [b] **18** *b* none, *b* minor, *b* none: TR WH BF² AV RV ASV (RSV) TT (Luth) Seg // *b* major, *b* none, *b* minor: (Bov) NEB (Zür) Jer // *b* none, *b* minor, *b* minor: Nes

[c] [c] **18–19** *c* no number, *c* number 19: TR^{ed} WH Bov Nes BF² AV RV ASV RSV NEB TT Zür Luth Jer Seg // *c* number 19, *c* no number: TR^{ed}

18–19 Πνεῦμα...δεκτόν Is 61.1–2; 58.6 **22** Οὐχὶ υἱός...οὗτος Lk 3.23; Jn 6.42 **23** ὅσα ...Καφαρναούμ Mt 4.13; Jn 2.12 **24** οὐδεὶς προφήτης...αὐτοῦ Jn 4.44

[23: 1:65, 4:36, 23:44; 3:2]
[76: 1:44, 22:66]

ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς 1:5
ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ~~ὡς ἐγένετο λιμὸς μέγας ἐπὶ~~ 1:42
~~πᾶσαν τὴν γῆν~~, 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη
Ἠλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα
χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ 2:37
Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη
εἰ μὴ Ναιμὰν ὁ Σύρος. 28 καὶ ἐπλήσθησαν πάντες 1:15
θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, 29 καὶ ἀναστάντες 1:39
ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον 4:1
αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδόμητο
αὐτῶν, ὥστε κατακρημνίσαι αὐτόν· 30 αὐτὸς δὲ διελθὼν 5:16, 6:8, 8:54, 11:17,28, 18:39,
διὰ μέσου αὐτῶν ἐπορεύετο. [23:9

[50: 4:15, 13:10, 19:47, 21:37;
(20:1]

The Man with an Unclean Spirit

(Mk 1.21–28)

31 Καὶ ~~κατῆλθεν εἰς~~ Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. [2:51]
~~καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν~~· 32 καὶ 2:8/4:15
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ 4:32
λόγος αὐτοῦ. 33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων 2:25
πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ, 4:36, 6:18, 8:29, 9:42, 11:24
34 [d] Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες
ἀπολέσαι ἡμᾶς; [d] οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. 35 καὶ
ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἔξελθε
ἀπ' αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον
ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν. 36 καὶ ἐγένετο [10: 8:25; 6:11]
~~θάμβος ἐπὶ πάντας~~, ~~καὶ συνελάλουν πρὸς ἀλλήλους~~ 2:15; [4:25]
~~λέγοντες, Τίς ὁ λόγος οὗτος~~, [e] ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει 4:6
~~ἐπιτάσσει~~ τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται; [e] 4:33

4:35,41, 7:33, 8:2,27,29,30,33,35,
38, 9:1,42,49, 10:17, 11:14,15bis,
18,19,20, 13:32

8:28, 17:15, 19:37, 23:23,46

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[d] 34 *d* question: TR WH Bov Nes BF^2 AV RV ASV RSV NEB TT Zür Jer // *d* statement: NEB^{mg} Luth Seg

[e] [e] 36 *e* minor, *e* question: TR (WH) Bov Nes BF^2 RV^{mg} ASV^{mg} // *e* question, *e* statement: RV ASV RSV NEB TT Zür Luth // *e* question, *e* exclamation: Seg // *e* exclamation, *e* statement: AV // *e* exclamation, *e* exclamation: Jer

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25 Ἠλίου...ἕξ Jas 5.17 ἐκλείσθη...γῆν 1 Kgs 17.1, 7; 18.1 26 Σάρεπτα...χήραν 1 Kgs 17.9 27 2 Kgs 5.1–14 31 κατῆλθεν...Γαλιλαίας Mt 4.13; Jn 2.12 32 ἐξεπλήσσοντο...λόγος αὐτοῦ Mt 7.28–29; Jn 7.46 33–34 ἀνέκραξεν...ἡμᾶς Mt 8.29; Mk 1.23–24; 1.7; Lk 8.28 34 ὁ ἅγιος τοῦ θεοῦ Lk 4.41; Jn 6.69

ἐξέρχομαι ἀπό: 4:35,41, 5:8, 8:2,29,33,
35,38,46, 9:5, 11:24, 17:29

ἀπό + verbs of healing: 4:35,41, 5:15,
6:18bis, 7:21, 8:2bis,29,31,35,38,46,
11:24

UMI

37 ~~καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς~~ 2:27; [4:14]
~~περιχώρου~~. 3:3

The Healing of Many People
(Mt 8.14–17; Mk 1.29–34)

38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν 1:39
οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχο- 8:37,45, 12:50, 19:43, 22:63
μένη πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. 1:42
39 καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, 2:9; metaphorical 19:17,19
καὶ ἀφῆκεν αὐτήν· ~~παραχρῆμα δὲ ἀναστᾶσα~~ διηκόνει 1:64; 1:39; [70: 5:25, 8:44,
αὐτοῖς. 40 Δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον 3:1; 3:21 8:55]
ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· 4:1
ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν
αὐτούς. 41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, 4:35/4:35; 2:4; 4:33
κραυγάζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. 1:25
καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν
Χριστὸν αὐτὸν εἶναι.

A Preaching Tour
(Mk 1.35–39)

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον 3:1; 1:6/1:39
τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως
αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 1:74; pleonastic 17:1, 24:16; 1:6
43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν
~~εὐαγγελίσασθαί~~ με δεῖ ~~τὴν βασιλείαν τοῦ θεοῦ~~, ὅτι ἐπὶ 1:19; 1:25; [32: 8:1, 16:16]
τοῦτο ἀπεστάλην. 44 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς 2:8
τῆς Ἰουδαίας[3].

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[3] 44 {B} εἰς τὰς συναγωγὰς τῆς Ἰουδαίας 𝔭^{75} ℵ B *Lect* syr^{s,h} // ἐν ταῖς συναγωγαῖς τῆς Ἰουδαίας C L *f*^{1} 892 1241 1365 cop$^{sa?bo?}$ // εἰς τὰς συναγωγὰς τῶν Ἰουδαίων W *l*^{18} // εἰς τὰς συναγωγὰς τῆς Γαλιλαίας (*see* Mt 4.23; Mk 1.39) D Ψ *f*^{13} arm? // ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας (*see* Mk 1.39 mg) A K X Δ Θ Π 28 33 565 700 1009 1010 1071 1079 1195 1216 1230 1242 (1253 αὐτῶν τῆς) 1344 1546 1646 2148 2174 *Byz* *l*^{211,226,299,854,883} it$^{a,aur,b,c,d,e,f,ff^2,l,q,r^1}$ vg syr^{p,hmg} cop^{bomss} goth arm? eth geo // ἐν ταῖς συναγωγαῖς αὐτῶν (*see* Mt 4.23) *l*^{34,48,1231m}

6:20,7:28, 8:1,10, 9:2,6,11,27,
62, 10:9,11, 11:20, 13:18,20,28,
29, 14:15, 16:16, 17:20bis, 21,
18:16,17,24, 19:11, 21:33, 22:16,
18, 23:15

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41 Σὺ...θεοῦ Mt 8.29; Mk 3.11; Lk 4.34 οὐκ εἴα...εἶναι Mk 3.12 43 Καὶ...θεοῦ Lk 8.1
44 ἦν...Ἰουδαίας Mt 4.23

The Calling of the First Disciples

(Mt 4.18-22; Mk 1.16-20)

[1: 14:1; 5:17, 6:12, 2:1, 8:22,
9:51, 24:15, 5:12, 24:4]

5 ~~Ἐγένετο δὲ ἐν τῷ~~ τὸν ὄχλον ~~ἐπικεῖσθαι~~ αὐτῷ ~~καὶ~~ 1:8/1:8
~~ἀκούειν~~ τὸν λόγον τοῦ θεοῦ ~~καὶ αὐτὸς ἦν ἑστὼς~~ παρὰ 1:7/5:17, 7:12, 17:16, 19:2/3:23
τὴν λίμνην Γεννησαρέτ, 2 καὶ εἶδεν δύο πλοῖα ἑστῶτα
παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀπ᾽ αὐτῶν ἀποβάντες
ἔπλυνον τὰ δίκτυα. 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ εἷς = indefinite pronoun 15:15,
ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν [17:15, 22:50, 24:18
ὀλίγον, καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. 4:15
4 ~~ὡς δὲ~~ ἐπαύσατο ~~λαλῶν~~, εἶπεν πρὸς τὸν Σίμωνα, 1:23; [1:55]
Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν
εἰς ἄγραν. 5 ~~καὶ ἀποκριθεὶς~~ Σίμων ~~εἶπεν~~, Ἐπιστάτα,
δι᾽ ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ
ῥήματί σου χαλάσω τὰ δίκτυα. 6 καὶ τοῦτο ποιήσαντες 1:37; 2:12
συνέκλεισαν πλῆθος ἰχθύων πολύ,[a] διερρήσσετο δὲ τὰ 1:10
δίκτυα αὐτῶν.[a] 7 καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ
ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ 3:18; 1:74; 1:24
ἦλθαν, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι 1:15
αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν
Ἰησοῦ λέγων, Ἔξελθε ἀπ᾽ ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός 4:35
εἰμι, κύριε· 9 θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας
τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον, 1:56; 6:38; 1:24
10 ~~ὁμοίως δὲ καὶ~~ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, 3:11; 2:4; [71: 5:33, 10:32, 22:36]
οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα 1:18
ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ 1:13; 1:48
ζωγρῶν. 11 καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν
ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

The Cleansing of a Leper

(Mt 8.1-4; Mk 1.40-45)

12 ~~Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων~~ 1:23/opens section 5:17, 7:11, 8:1
καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν 1:20; 5:8 (9:18, 11:11, 14:1,
17:11, 20:1; [2:6]

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[a] [a] 6 a minor, a major: WH Nes BF² AV NEB TT Zür Luth Jer Seg // a major, a minor: TR RSV // a major, a major: Bov // a minor, a minor: RV ASV

1-3 Mt 13.1-2; Mk 3.9-10; 4.1 **4-10** χαλάσατε...Σίμωνι Jn 21.3-8 **11** ἀφέντες... αὐτῷ Mt 19.27

5:12,18, 6:8, 7:20, 8:27,38,41,
9:30,32,38, 11:31,32, 14:24, 17:12
19:27, 22:61, 23:50bis, 24:4,9

redundant participle: 5:27, 14:28,31, 16:6
18:11, 19:8, 22:30, 23:10

[19: 5:17, 8:22, 13:10, 20:1]

[43: 1:19,35,60, 4:8,12, 5:31, 6:3, 7:22,
40, 13:2, 14:3, 19:40]

redundant participle: 6:47, 7:14,36, 8:24
9:12, 60, 12:36,37, 13:14, 14:9, 15:25,
16:21, 18:5

πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων, Κύριε, ἐὰν	8:28,31, 9:38,40, 10:2, 21:36,
θέλῃς δύνασαί με καθαρίσαι. 13 καὶ ἐκτείνας τὴν χεῖρα	[22:32
ἥψατο αὐτοῦ λέγων, Θέλω, καθαρίσθητι· καὶ εὐθέως ἡ	12:36,54, 14:5, 17:7, 21:9
λέπρα ~~ἀπῆλθεν ἀπ' αὐτοῦ~~. 14 καὶ αὐτὸς παρήγγειλεν	3:23; [57: 1:38, 2:15, 8:37]
αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ	
ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς	1:2
προσέταξεν Μωϋσῆς,[b] εἰς μαρτύριον αὐτοῖς. 15 ~~διήρχετο~~	[4:17]
~~δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ~~, καὶ συνήρχοντο ὄχλοι	comparative; 2:27
πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν	6:18, 7:21, 8:2/4:35
αὐτῶν· 16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ	4:30; 2:8
προσευχόμενος.	1:10/3:21

The Healing of a Paralytic

(Mt 9.1–8; Mk 2.1–12)

17 ~~Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν~~ καὶ αὐτὸς ἦν δι-	1:23/5:12; 1:5/1:5; 3:23/4:15 /
δάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκα-	2:8/2:8 5:1
λοι ~~οἳ ἦσαν ἐληλυθότες~~[1] ἐκ πάσης κώμης τῆς Γαλιλαίας	[53: 5:18,29, 8:2]
καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν	
εἰς τὸ ἰᾶσθαι αὐτόν[2]. 18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ	1:20; 5:8
κλίνης ἄνθρωπον ~~ὃς ἦν παραλελυμένος~~, καὶ ἐζήτουν αὐτὸν	2:25; 1:7; [5:17]
εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ. 19 καὶ	1:66; 1:15
~~μὴ εὑρόντες~~ ποίας ~~εἰσενέγκωσιν~~ αὐτὸν διὰ τὸν ὄχλον	[2:45]
ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν	
σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.	1:56

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[1] **17** {C} οἳ ἦσαν ἐληλυθότες ℵ^c A B C K L W X Δ Θ Ξ Π Ψ 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1546 1646 2148 2174 *Byz Lect* it$^{aur, b, c, f, ff^2, l, q, r^1}$ vg syr$^{p, h, pal}$ cop$^{sa, bo}$ geo // οἳ ἦσαν συνεληλυθότες *f*^{1} *f*^{13} 1365 *l*^{19} it^a goth arm Cyril // ἦσαν ἐληλυθότες ℵ* (33 συνεληλυθότες) // ἦσαν δὲ συνεληλυθότες D it$^{d, (e)}$ syr$^{s, c, d}$

8:29,56, 9:21

11:13, 12:24,28, 18:39

[2] **17** {B} αὐτόν ℵ B L W Ξ cop^{sa} eth Cyril // αὐτούς A C D X Δ Θ Π Ψ *f*^{1} *f*^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 (2148 τούτους) 2174 *Byz Lect* it$^{a, aur, b, c, d, e, f, ff^2, l, q, r^1}$ vg syr$^{p, h}$ cop^{bo} goth arm geo Diatessaron // πάντας K Cyril // αὐτοὺς πάντας syr^{pal} // τοὺς ἀσθενοῦντας *l*^{11}

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[b] **14** *b* minor: TR Bov Nes BF^2 AV RV ASV RSV NEB TT Zür? Luth? Jér Seg // *b* none: WH

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14 αὐτὸς…εἰπεῖν Mk 7.36; Lk 8.56 δεῖξον…Μωϋσῆς Lv 14.2–32 **16** αὐτὸς…προσευχόμενος Mk 1.35

20 καὶ ἰδὼν τὴν πίστιν αὐτῶν ~~εἶπεν~~, Ἄνθρωπε, ~~ἀφέ-~~	12:14, 22:58,60; [9: 7:48]
~~ωνταί σοι αἱ ἁμαρτίαι σου~~. 21 ~~καὶ ἤρξαντο διαλογίζεσθαι~~	3:8/1:29
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ~~λέγοντες, Τίς ἐστιν~~	5:30, 6:7, 11:53, 15:2
~~οὗτος ὃς λαλεῖ βλασφημίας~~; τίς δύναται ἁμαρτίας	
ἀφεῖναι εἰ μὴ μόνος ὁ θεός; 22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς	
τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς,	2:35
Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 23 τί ἐστιν	1:29
εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ	disjunctive questions: 6:9, 7:19,
εἰπεῖν, Ἔγειρε καὶ περιπάτει; 24 ἵνα δὲ εἰδῆτε ὅτι ὁ	20, 12:41, 14:3, 20:4,22, 22:7
υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι	4:6
ἁμαρτίας — εἶπεν τῷ παραλελυμένῳ, Σοὶ λέγω, ἔγειρε	6:27, 11:9, 16:9
καὶ ἄρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου.	4:11; 1:6/1:39
25 καὶ ~~παραχρῆμα ἀναστὰς~~ ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ	1:64; 1:39; 1:15; 4:11; 28s.VII.E.2;
κατέκειτο, ~~ἀπῆλθεν εἰς~~ τὸν οἶκον αὐτοῦ δοξάζων τὸν	2:20; [2:51] ([4:39]
θεόν. 26 καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν	3:21; 2:20
θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι Εἴδομεν	1:15; 1:25
παράδοξα σήμερον.	

The Calling of Levi

(Mt 9.9–13; Mk 2.13–17)

27 Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην	10:1, 12:4, 17:8, 18:4
ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν	1:79/5:3
αὐτῷ, Ἀκολούθει μοι. 28 καὶ καταλιπὼν πάντα ἀναστὰς	1:39
ἠκολούθει αὐτῷ. 29 Καὶ ~~ἐποίησεν δοχὴν~~ μεγάλην Λευὶς	1:42 [81: 14:13]
αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν	2:8
καὶ ἄλλων ~~οἳ ἦσαν~~ μετ' αὐτῶν ~~κατακείμενοι~~. 30 καὶ	[5:17]
ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς	5:21
τοὺς μαθητὰς αὐτοῦ λέγοντες, Διὰ τί μετὰ τῶν τελωνῶν	
καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; 31 ~~καὶ ἀποκριθεὶς~~	[5:5]
ὁ Ἰησοῦς ~~εἶπεν~~ πρὸς αὐτούς, Οὐ χρείαν ἔχουσιν οἱ	
ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες· 32 οὐκ	
ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετά-	
νοιαν.	

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20 ἀφέωνται…σου Lk 7.48 21 Τίς ἐστιν…θεός Is 43.25; Lk 7.49 22 ἐπιγνοὺς…αὐτῶν Lk 6.8; 9.47 Τί…ὑμῶν Mt 16.8 24 ἔγειρε…πορεύου Jn 5.8 29–30 ὄχλος…πίνετε Lk 15.1-2

5:33, 7:33,34, 10:7, 12:19,29,45,
13:26, 17:8bis,27,28, 22:30

UMI

The Question about Fasting

(Mt 9.14–17; Mk 2.18–22)

33 Οἱ δὲ εἶπαν πρὸς αὐτόν, Οἱ[3] μαθηταὶ Ἰωάννου
νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ~~ὁμοίως καὶ~~ 3:11; [5:10]
οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. 5:30
34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς
υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν 1:76
ποιῆσαι νηστεῦσαι; **35** ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν
ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν
ἐκείναις ταῖς ἡμέραις. **36** ~~Ἔλεγεν δὲ καὶ παραβολὴν~~ 3:7; 2:4; [41a: 13:6, 14:7, 18:1]
~~πρὸς αὐτοὺς~~ ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ 1:25
σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ 5:37, 10:6, 13:9, 14:32
τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ
ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. **37** καὶ οὐδεὶς βάλλει οἶνον
νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ 5:36
νέος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ
ἀπολοῦνται· **38** ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς
βλητέον[4]. **39** [καὶ] οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει
γάρ, Ὁ παλαιὸς χρηστός[6] ἐστιν.[5]

ἔλεγεν δέ: 9:23, 10:2, 12:54,
13:6, 14:7,12, 16:1, 18:1

ἔλεγεν δε καί: 12:54, 14:12,
16:1

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[3] **33** {C} *οἱ* 𝔭^{4} ℵ^{a} B L W Ξ 33 892* 1241 cop^{sa,bo} // *διὰ τί οἱ* (*see* Mk 2.18) ℵ^{*,c} A C D K X Δ Θ Π Ψ *f*^{1} *f*^{13} 28 565 700 892^{c} 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{a,aur,b,c,d,e,f,ff2,l,q,r1} vg syr^{p,h,pal} cop$^{bo\,mss}$ goth arm eth geo Diatessaron

[4] **38** {B} *βλητέον* 𝔭^{4} ℵ^{a} B L *f*^{1} 33 700 1241 syr^{pal} // *βάλλουσιν* ℵ* (cop^{sa,bo}) Marcion // *βάλληται* W // *βλητέον καὶ ἀμφότεροι συντηροῦνται* (*see* Mt 9.17) A C K X Δ Θ Π Ψ *f*^{13} 28 565 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* vg syr^{h} arm geo Adamantius // *βάλλουσιν καὶ ἀμφότεροι τηροῦνται* (*see* Mt 9.17) D it^{a,d,e,r1} cop$^{bo\,mss}$ // *βάλλουσιν καὶ ἀμφότεροι συντηροῦνται* it^{aur,b,c,f,ff2,l,q} syr^{p} goth eth

[5] **39** {B} *include verse 39* 𝔭^{4,75} ℵ A B C K L W X Δ Θ Π Ψ *f*^{1} *f*^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{aur,f,q} vg syr^{p,h,pal} cop^{sa,bo} goth arm geo // *omit verse 39* (*see* Mt 9.17; Mk 2.22) D it^{a,b,c,d,e,ff2,l,r1} Marcion Irenaeus Eusebius

[6] **39** {B} *χρηστός* 𝔭^{4,75vid} ℵ B L W 1241 syr^{p} cop^{sa,bo} // *χρηστότερος* A C K X Δ Θ Π Ψ *f*^{1} *f*^{13} 28 33^{vid} 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{aur,f,q} vg syr^{h,pal} goth arm geo

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34 Μὴ...νηστεῦσαι Jn 3.29

UMI

Plucking Grain on the Sabbath

(Mt 12.1–8; Mk 2.23–28)

6 Ἐγένετο δὲ ἐν σαββάτῳ[1] διαπορεύεσθαι αὐτὸν διὰ 3:21/3:21
σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς
στάχυας ψώχοντες ταῖς χερσίν[2]. 2 τινὲς δὲ τῶν Φαρισαίων
εἶπαν, Τί ποιεῖτε ὃ οὐκ ἔξεστιν[3] τοῖς σάββασιν; 3 ~~καὶ~~ 5:25; [5:5]
~~ἀποκριθεὶς~~ πρὸς αὐτοὺς ~~εἶπεν~~ ὁ Ἰησοῦς, Οὐδὲ τοῦτο
ἀνέγνωτε ὃ ἐποίησεν Δαυίδ[a] ὅτε ἐπείνασεν αὐτὸς καὶ οἱ
μετ᾽ αὐτοῦ [ὄντες];[a] 4 [ὡς] ~~εἰσῆλθεν εἰς τὸν οἶκον τοῦ~~ attendant circumstances: 8:47,
~~θεοῦ~~ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ 22:61, 24:6,35; [27: 1:40, 7:36
ἔδωκεν τοῖς μετ᾽ αὐτοῦ[4], οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ 8:41; 7:44]

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[1] **1** {C} σαββάτῳ (*see* Mt 12.1; Mk 2.23) $\mathfrak{p}^{4,75vid}$ ℵ B L W f^1 33 1241 1365 l^{547} it^{b,c,l,q,r1} syr^{p,hmg,pal} cop^{sa,bo} eth Diatessaron^{a,i,n} // τοῖς σάββασι l^{76} cop$^{bo mss}$ // σαββάτῳ δευτεροπρώτῳ A C D K X Δ Θ Π Ψ (f^{13} 28 1344* δευτέρῳ πρώτῳ) 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 (1253 δευτέρῳ πρῶτον) 1344^c 1546 1646 2148 2174 *Byz* it^{a,aur,d,f,ff2} vg syr^h goth arm geo Caesarius-Nazianzus Gregory-Nazianzus Ambrose Epiphanius Jerome Isidore Paschal Chronicle Theophylact // *sabbato mane* it^e

[2] **1** {B} καὶ ἤσθιον τοὺς στάχυας ψώχοντες ταῖς χερσίν $\mathfrak{p}^{4,75vid}$ B (C* χερσὶν αὐτῶν) L 700 892 1230 1241 1253 1646 // τοὺς στάχυας καὶ ἤσθιον ψώχοντες ταῖς χερσίν (ℵ *omit* τούς) A C^3 K W X Δ Θ Π Ψ f^1 f^{13} 28 33 565 1009 1010 1079 1195 1216 1242 1344 1365 1546 2148 2174 *Byz Lect* it^{aur,ff2,l} vg syr^h goth // τοὺς στάχυας καὶ ἤσθιον ψώχοντες ταῖς χερσὶν αὐτῶν 1071 it^{b,c,r1} Ambrose // τοὺς στάχυας καὶ ψώχοντες ταῖς χερσὶν ἤσθιον D it^{d,e,f} (syr^{p,pal}) arm geo? // τοὺς στάχυας ψώχοντες ταῖς χερσὶν καὶ ἤσθιον it$^{a,(q)}$ cop^{sa,bo} geo?

[3] **2** {B} ἔξεστιν (*see* Mk 2.24) $\mathfrak{p}^{4,75vid}$ B (D τοῖς σάββασιν ὃ οὐκ ἔξεστιν) 700 it^{a,aur,b,c,d,e,f,ff2,l,r1} vg cop$^{sa,bo mss}$ arm geo Diatessaron^{a,t} // ἔξεστιν ποιεῖν (*see* Mt 12.2) ℵ A C K (L ἔξεστιν τοῖς σάββασιν ποιεῖν) W X Δ Θ Π Ψ f^1 f^{13} 28 33 565 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^q syr^{p,h,pal} cop^{bo} goth eth

[4] **4** {C} καὶ ἔδωκεν τοῖς μετ᾽ αὐτοῦ $\mathfrak{p}^{4vid}$ B L W Ψ f^1 it$^{a,aur,b,(c),(e),f,ff2,l,q}$ vg syr$^{p,pal ms}$ cop^{sa} goth arm eth? geo Irenaeus^{lat} // καὶ ἔδωκεν καὶ τοῖς μετ᾽ αὐτοῦ (*see* Mk 2.26) ℵ A D K X Δ Θ Π f^{13} (28 καὶ τούς) 33 565 892

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[a] [a] [a] **3–4** *a* none, *a* question, *a* question: (TR) WH Bov (Nes) (BF^2) (TT) (Zür) (Luth) // *a* none, *a* question, *a* major: NEB // *a* minor, *a* major, *a* question: AV RV ASV (RSV) (Jer) Seg

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1 διαπορεύεσθαι...χερσίν Dt 23.25 **2** Τί...σάββασιν Jn 5.10 **3–4** Οὐδὲ...τοῖς μετ᾽ αὐτοῦ 1 Sm 21.1–6 **4** οὓς...ἱερεῖς Lv 24.5–9

μόνους τοὺς ἱερεῖς;[a] 5 *καὶ ἔλεγεν αὐτοῖς, Κύριός ἐστιν* 3:7
τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου[5].

The Man with a Withered Hand

(Mt 12.9–14; Mk 3.1–6)

6 *Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς* 3:21/3:21; 3:18
τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ 4:15; 2:25; 2:6
καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά· 7 *παρετηροῦντο δὲ*
αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ 5:21; direct question: 6:9,14:28,
θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ. 8 *αὐτὸς δὲ* 4:30 [31, 22:67, 23:6
ᾔδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ 2:35; 5:8
ξηρὰν ἔχοντι τὴν χεῖρα, Ἔγειρε καὶ στῆθι εἰς τὸ μέσον·
καὶ ἀναστὰς ἔστη. 9 *εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς,* 1:39; 1:13
Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι 6:7
ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι; 10 *καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν*[6] *αὐτῷ, Ἔκτεινον τὴν* 5:23
χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ
αὐτοῦ. 11 *αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας,* ~~*καὶ διελάλουν*~~ 1:15; [4:36]
~~*πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ*~~. 2:15; 1:29; 1:62/1:62; [15:25]

The Choosing of the Twelve

(Mt 10.1–4; Mk 3.13–19)

12 *Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν* 3:21/3:21; 1:5/1:5
αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων 1:10/5:12; 2:8

1009 1010 1071 1079 1195 1216 1230 (1241 *add* οὖσι) 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^d syr^h.pal mss cop^bo eth? // *omit* 700

[5] **5** {C} **τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου** (*see* Mt 12.8) ℵ B W 1241 syr^p.pal cop^bo Diatessaron // **καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου** cop^sa.bo mss eth // **ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου** (*see* Mk 2.28) A (D) K L X Δ Θ Π Ψ *f*^1 *f*^13 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^a.aur.b.c.(d).e.f.(ff2).l.q.r1 vg syr^h goth arm geo (Marcion) Epiphanius

[6] **10** {C} **εἶπεν** 𝔭^4 ℵ A B K L W Δ Π Ψ 28 33 565 700 892 1009 1010 1079 1230 1241 1242^c 1253 1344 1546 2148 2174 *Byz Lect* it^f vg syr^p cop^sa.bo goth geo // **ἐν ὀργῇ εἶπεν** (*see* Mk 3.5) X Θ *f*^1 1071 1195 1216 1242* 1365 1646 it^(a).aur.b.c.(e).ff2.l.q.r1 syr^h.pal arm eth Diatessaron^a // **μετ᾽ ὀργῆς εἶπεν** *f*^13 // **ἐν ὀργῇ λέγει** D it^d

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7 παρετηροῦντο...Φαρισαῖοι Lk 14.1 **8 αὐτὸς δὲ ᾔδει...αὐτῶν** Lk 5.22; 9.47

ἐν τῇ προσευχῇ τοῦ θεοῦ. **13** ~~καὶ ὅτε ἐγένετο ἡμέρα~~, 1:10; 2:21; 2:42; [2:42]
προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος
ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν,
14 *Σίμωνα, ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν
ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον
καὶ Βαρθολομαῖον* **15** *καὶ Μαθθαῖον καὶ Θωμᾶν καὶ
Ἰάκωβον Ἁλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν* 1:36/1:36
16 *καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ*[7], ὃς
ἐγένετο προδότης.[b]

Ministering to a Great Multitude
(Mt 4.23–25)

17 *Καὶ* καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ,
καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ 1:10
λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ καὶ τῆς 1:10
παραλίου Τύρου καὶ Σιδῶνος, **18**[c] οἳ ἦλθον ἀκοῦσαι
αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· [c]καὶ οἱ ἐνοχλού- 4:35
μενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο. **19** καὶ 4:35/5:15; 4:33
πᾶς ὁ ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ'
αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας.

Blessings and Woes
(Mt 5.1–12)

20 *Καὶ* αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς 3:23; 11:27, 16:23, 18:13, 21:28, [24:50
μαθητὰς αὐτοῦ ἔλεγεν, 3:7

Μακάριοι οἱ πτωχοί,
ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 4:43

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[7] **16** {C} **Ἰσκαριώθ** 𝔓^{4,75} ℵ* B L 33 (it^{d} *Inscarioth*) Marcion // **Ἰσκαριώτην** ℵ^{c} A K W X Δ Θ Π Ψ *f*^{1} *f*^{13} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* vg^{cl} syr^{h} cop^{sa,bo} goth geo^{1} Marcion Basil Epiphanius // **Σκαριώθ** D^{gr} it$^{aur,(c),e,f,ff^2,l,q}$ vg^{ww} (syr^{s,p} arm *Scariota*, geo^{2} *Scarioten*) // *omit* it$^{a,b,r^1}$

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[b] **16** *b* major: TR AV RSV NEB TT Zür Luth Jer Seg // *b* minor: WH Bov Nes BF^{2} RV ASV

[c c] **17–18** *c* number 18, *c* no number: TR^{ed} WH Bov Nes BF^{2} TT Zür Luth Jer // *c* no number, *c* number 18: TR^{ed} AV RV ASV RSV NEB Seg

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13 **ἐκλεξάμενος...δώδεκα** Jn 6.70 **14–15** **Σίμωνα...Ἰάκωβον** Ac 1.13

UMI

21 μακάριοι οἱ πεινῶντες νῦν,
ὅτι χορτασθήσεσθε.
μακάριοι οἱ κλαίοντες νῦν,
ὅτι γελάσετε.
22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ
ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ
ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·
23 χάρητε ~~ἐν ἐκείνῃ τῇ ἡμέρᾳ~~ καὶ σκιρτήσατε, ἰδοὺ γὰρ 1:14; 1:5; 1:44; [4:2]
ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ 1:9/6:26, 17:30
ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.
24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, 6:35, 10:11,14,20, 11:41, 12:31,
ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. 13:33, 17:1, 18:8, 19:27,
25 οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, 22:21,22,42, 23:28
ὅτι πεινάσετε.
οὐαί, οἱ γελῶντες νῦν,
ὅτι πενθήσετε καὶ κλαύσετε.
26 οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἄνθρωποι[8],
κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ 1:9/6:23
πατέρες αὐτῶν.

Love for Enemies

(Mt 5.38–48; 7.12a)

27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπᾶτε τοὺς 5:24
ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλο- 1:42
γεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν 1:10
ἐπηρεαζόντων ὑμᾶς. 29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα
πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἴροντός σου τὸ 4:11

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[8] **26** {C} *πάντες οἱ ἄνθρωποι* $\mathfrak{P}^{75}$ A B K P X Θ Ξ Π Ψ *f*^{1} (W *f*^{13} *omit οἱ*) 33 565 700 892$^{\text{mg}}$ 1009 1071 1079 1195 1230 1241 (1253 *πάντα*) 1365 1546 1646 *Byz*$^{\text{pt}}$ *Lect* *l*$^{\text{69s,m,185s,m,1127s,m}}$ it$^{\text{a,aur,b,c,e,f,ff2,l,q}}$ vg$^{\text{ww}}$ syr$^{\text{h}}$ cop$^{\text{sa?bo?}}$ goth arm geo Basil Chrysostom // *οἱ ἄνθρωποι πάντες* ℵ cop$^{\text{sa?bo?}}$ Irenaeus$^{\text{lat}}$ // *οἱ ἄνθρωποι* D L Δ 28 892* 1010 1216 1242 1344 2174 *Byz*$^{\text{pt}}$ *l*$^{\text{76,226}}$ it$^{\text{d}}$ vg$^{\text{cl}}$ syr$^{\text{s,p}}$ eth Marcion Diatessaron Tertullian Macarius

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21 *οἱ…χορτασθήσεσθε* Jr 31.25 *οἱ κλαίοντες…γελάσετε* Ps 126.5–6; Is 61.3; Re 7.16–17 **22** Jn 15.19; 16.2; 1 Pe 4.14 **23** *κατὰ τὰ αὐτὰ…αὐτῶν* 2 Chr 36.16; Mt 23.30–31; Lk 11.47 **24** *οὐαὶ…πλουσίοις* Jas 5.1 **26** *οὐαὶ…ἄνθρωποι* Jas 4.4 **27** *ἀγαπᾶτε…ὑμῶν* Pr 25.21; Ro 12.20 **28** *εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς* Ro 12.14 **29** *τῷ τύπτοντι…ἄλλην* Jn 18.22–23; Ac 23.3

UMI

ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς. 30 παντὶ αἰτοῦντί
σε δίδου, καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει. 31 καὶ 4:13
καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ~~ποιεῖτε~~[9] 1:2; 1:43; [79: 3:11, 10:37]
αὐτοῖς ~~ὁμοίως~~. 32 ~~καὶ εἰ~~ ἀγαπᾶτε τοὺς ἀγαπῶντας 3:11; Ch.III.7b. 11:13,18,19,
ὑμᾶς, ~~ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ~~ οἱ ἁμαρτωλοὶ [5: 6:33,34] 12:26,28, 23:31
τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. 33 ~~καὶ [γὰρ~~] ἐὰν
ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ~~ποία ὑμῖν χάρις~~ [6:32]
~~ἐστίν; καὶ~~ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. 34 ~~καὶ ἐὰν~~
δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ~~ποία ὑμῖν χάρις~~ 5:25; [6:32]
[~~ἐστίν]; καὶ~~ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν ἵνα
ἀπολάβωσιν τὰ ἴσα. 35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς 6:24
ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανείζετε μηδὲν[10] ἀπελπίζοντες·
καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ ὑψίστου,
ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονη-
ρούς. 36 Γίνεσθε οἰκτίρμονες καθὼς [καὶ] ὁ πατὴρ 1:2
ὑμῶν οἰκτίρμων ἐστίν.[d]

Judging Others
(Mt 7.1–5)

37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ

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[9] **31** {C} **ποιεῖτε** 𝔭^{75vid} B 700 1241 it$^{a,aur,ff^2,l,r^1}$ syr^p Irenaeus^{gr,lat} Clement // **καλῶς ποιεῖτε** syr^s // **ὑμεῖς ποιεῖτε** 565 it^{e,q} // **καὶ ὑμεῖς ποιεῖτε** (*see* Mt 7.12) ℵ A D K L P W X Δ Θ Ξ Π Ψ *f*^{1} *f*^{13} 28 33 (892 **ὁμοίως ποιεῖτε**) 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{c,d,f} vg syr$^{h,(pal)}$ goth geo Marcion Tertullian // **ποιεῖτε καὶ ὑμεῖς** it^b cop$^{sa?bo?}$ arm Clement

[10] **35** {C} **μηδέν** A B D K L P X^c Δ Θ Π^2 Ψ *f*^{1} *f*^{13} 28 33 565 700 892 1009 1010 1195 1216 1230 1241 1242 1253 1344 1365 1646 2148 2174 *Byz Lect* it$^{a,aur,b,(c),d,e,f,ff^2,l,q,r^1}$ (vg) cop^{sa,bo} goth (arm) geo^2 Ambrose // **μηδένα** ℵ W X* Ξ Π* 1071 1079 1546 syr^{s,p,h,pal} // *omit* geo^1

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[d] **36** *d* major: TR Bov Nes BF^2 AV RV ASV RSV NEB TT Luth Jer Seg // *d* minor: WH // *d* exclamation: Zür

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31 Mt 7.12 **35** δανείζετε μηδὲν ἀπελπίζοντες Lv 25.35–36 **37** ἀπολύετε, καὶ ἀπολυθήσεσθε Mt 6.14

ἀπολυθήσεσθε· 38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ[11] μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. 39 ~~Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς·~~ Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται; 40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. 41 Τί δὲ βλέπεις ~~τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ~~ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; 42 πῶς[12] δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἄφες ἐκβάλω ~~τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου~~, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.

A Tree Known by Its Fruit

(Mt 7.17–20; 12.34b–35)

43 Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. 44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν. 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ

3rd plural for passive: 6:44, 12:11,20,48, 14:35, 16:9, 17:23, 18:15,33, 21:27, 23:31

1:13; 2:4; [41b: 12:16, 15:3, 18:9]
1:60

[55: 6:42, 8:15, 11:35, 16:10,15,
17:31, 21:21tr, 21:23, 24:35
12:24,27, 20:23
[6:41]
intensive: 11:4,46,52. 22:71

6:38

attraction to antecedent: 1:4, 20,73, 2:20, 3:19, 5:9, 8:47, 9:36,43, 12:10,40,46,48, 13:34, 15:16, 17:17,27,29,30,37, 23:41, 24:1,25

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[11] **38** {C} ᾧ γὰρ μέτρῳ ℵ B D L W Ξ 33 892 1241 it^{c,d,e} syr^{p} cop^{sa,bo} (eth) Clement Origen^{gr,lat} Eusebius Augustine // ᾧ μέτρῳ syr^{s} Hippolytus Origen // ᾧ γὰρ μέτρῳ ᾧ f^{1} // τῷ γὰρ μέτρῳ ᾧ X 1216 1230 1253 // τῷ γὰρ αὐτῷ μέτρῳ ᾧ A C K P Δ Π Ψ 28 565 1009 1010 1071 1079 1195 1242 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{f} vg syr^{h} goth Tertullian // τῷ αὐτῷ μέτρῳ ᾧ 𝔓^{45vid} Θ f^{13} 700 l^{34} it^{a,aur,b,ff2,l,q,r1} arm Diatessaron Tertullian

[12] **42** {C} πῶς 𝔓^{75vid} B it^{e,ff2} syr^{s} cop$^{bo ms}$ // ἢ πῶς (*see* Mt 7.4) A C^{vid} D K L P W X Δ Θ Ξ Π Ψ f^{1} f^{13} 28 33 565 700 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1546 1646 2148 2174 *Byz Lect* it^{a,aur,b,c,d,f,l,q,r1} vg^{cl} syr^{p,h} cop^{sa,bo} goth arm geo Diatessaron // πῶς δέ ℵ 892 // καὶ πῶς 1365 vg^{ww} eth

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38 ᾧ γὰρ μέτρῳ...ὑμῖν Mk 4.24 **39** Μήτι...ἐμπεσοῦνται Mt 15.14; 23.16, 24 **40** Mt 10.24–25; Jn 13.16; 15.20 **44** ἕκαστον...γινώσκεται Mt 12.33

UMI

ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

The Two Foundations

(Mt 7.24–27)

46 *Τί δέ με καλεῖτε, Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ* 5:25
λέγω; **47** *πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν* 5:7
λόγων καὶ ποιῶν αὐτούς, ~~ὑποδείξω ὑμῖν τίνι~~ ἐστὶν [60: 3:7,12:5]
ὅμοιος· **48** *ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν* 6:49, 7:32, 12:36, 13:18,19,21;
ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν 1:66 2:25
πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς 3:1
τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ 8:43, 13:24, 14:6,29,30, 16:3,
καλῶς οἰκοδομῆσθαι αὐτήν[13]. **49** *ὁ δὲ ἀκούσας καὶ μὴ* 20:26; 2:4
ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν 6:48; 2:25
ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ προσέρηξεν ὁ ποταμός,
καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας
ἐκείνης μέγα.

The Healing of a Centurion's Servant

(Mt 8.5–13; Jn 4.43–54)

7 *Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς* 1:37
ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. **2** *Ἑκατοντάρχου* 1:10; 3:1
δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν, τις+noun 36s. VII.G.2a; 2:27; 9:31,
ὃς ἦν αὐτῷ ἔντιμος. **3** *ἀκούσας δὲ περὶ τοῦ Ἰησοῦ* 2:27 [10:1, 19:4
ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων,
ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ.
4 *οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν*

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[13] **48** {B} *διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν* 𝔭^{75vid} ℵ B L W Ξ 33 892 1241 syr^{hmg} cop^{sa,bo} Cyril // *τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν* (*see* Mt 7.25) A C D K X Δ Θ Π Ψ *f*^{1} *f*^{13} 28 565 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{a,aur,b,c,d,e,f,ff2,l,q,r1} vg syr^{p,h} cop^{bomss} goth arm geo Diatessaron Origen // *omit* 𝔭^{45vid} 700 syr^{s}

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46 Mal 1.6; Mt 7.21
7 2 ἤμελλεν τελευτᾶν Jn 4.47

αὐτὸν σπουδαίως, λέγοντες ὅτι Ἄξιός ἐστιν ᾧ παρέξῃ 1:25; 3:8
τοῦτο, 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν
αὐτὸς ᾠκοδόμησεν ἡμῖν. 6 ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν 1:6; 1:56
αὐτοῖς. ~~ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ~~ τῆς 3:1; [36: 15:20]
οἰκίας ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ, 7:34, 11:5bis,6,8, 12:4, 14:10,12,
Κύριε, μὴ σκύλλου, οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν 1:43 [15:6,9,29, 16:9, 21:16
στέγην μου εἰσέλθῃς· 7 διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς 23:12
σὲ ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω[1] ὁ παῖς μου.
8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, 2:25; 4:6
ἔχων ὑπ᾿ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, 1:6
καὶ πορεύεται, καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται, καὶ 1:6
τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. 9 ἀκούσας
δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ 7:44, 9:55, 10:23, 14:25, 22:61,
ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, Λέγω ὑμῖν, οὐδὲ ἐν τῷ [23:28
Ἰσραὴλ τοσαύτην πίστιν εὗρον. 10 καὶ ὑποστρέψαντες 1:56
εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δοῦλον[2] ὑγιαίνοντα.

The Raising of the Widow's Son at Nain

11 Καὶ ἐγένετο ἐν τῷ ἑξῆς[3] ἐπορεύθη εἰς πόλιν καλουμένην 1:23/5:12; 1:6/1:39; 1:36
Ναΐν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ[4]

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[1] **7** {C} *ἰαθήτω* p^{75} B L 1241 cop$^{sa, bo^{mss}}$ // *ἰαθήσεται* (*see* Mt 8.8) ℵ A C D K W X Δ Θ Π Ψ *f*^{1} *f*^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{a, aur, b, c, d, e, f, ff^2, l, q, r^1}$ vg syr$^{s, p, h}$ cop^{bo} goth arm (eth) geo

[2] **10** {C} *δοῦλον* p^{75} ℵ B L W *f*^{1} 700 892* 1241 it$^{a, aur, b, c, e, ff^2, l, q, r^1}$ syr$^{s, pal}$ cop$^{sa, bo}$ eth? geo Cyril // *ἀσθενοῦντα* D it^{d} // *ἀσθενοῦντα δοῦλον* A C K X Δ Θ Π Ψ *f*^{13} 28 33 565 892^{mg} 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{f} vg syr$^{p, h}$ goth arm eth? Diatessaron$^{a, s, t}$

[3] **11** {C} *τῷ ἑξῆς* p^{75} ℵ^{c} A B L X Δ Θ Ψ *f*^{13} 33 700 1010 1216 1241 1242 1344 1646 2148 2174 it$^{a, aur, b, ff^2, l, q, r^1}$ vg syr$^{s, pal}$ cop^{sa} geo // *τῇ ἑξῆς* ℵ* C D K W Π 28 565 892 1009 1071 1079 1195 1230 1253 1365 1546 *Byz* it$^{c, d, e, f}$ syr$^{p, h}$ cop^{bo} goth arm eth // *τῷ* [*sic*] *and ἐπορεύετο for ἐπορεύθη f*^{1}

[4] **11** {C} *αὐτοῦ* p^{75} ℵ B D L W Ξ 1241 *l*$^{60, 547}$ it$^{a, aur, d, e, f, ff^2, l, r^1}$ vg syr$^{s, p, pal}$ cop$^{sa, bo}$ arm geo Diatessaron$^{a, i, n}$ // *ἱκανοί f*^{1} 1009 // *αὐτοῦ ἱκανοί* A C K X Δ Θ Π Ψ *f*^{13} 28 33 565 700 892 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{b, c, q}$ syr^{h} goth

UMI

καὶ ὄχλος πολύς. 12 ~~ὡς δὲ ἤγγισεν~~ τῇ πύλῃ τῆς πόλεως, 1:23; [15:25]
καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ 1:20
αὐτοῦ, καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς 5:1; 2:37; 8:27,32, 20:9, 22:38,
ἦν σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη 1:56; 10:33, 15:20 [23:8,9
ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ, ~~Μὴ κλαῖε~~. 14 καὶ προσελθὼν 5:7; [77: 8:52, 23:28]
ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν,
Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 καὶ ἀνεκάθισεν ὁ
νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ 3:8
αὐτοῦ. 16 ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν 2:20
θεὸν λέγοντες ὅτι Προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ 1:25; 1:42
ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 καὶ ἐξῆλθεν 1:25; 1:10
~~ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ~~ 2:27; [4:14]
~~τῇ περιχώρῳ~~. 3:3

The Messengers from John the Baptist
(Mt 11.2–19)

18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ 7:22, 8:20,34,36,47, 9:36, 13:1,
πάντων τούτων. [a]καὶ προσκαλεσάμενος δύο τινὰς τῶν [14:21, 18:37, 24:9
μαθητῶν αὐτοῦ ὁ Ἰωάννης 19[a] ἔπεμψεν πρὸς τὸν
κύριον[5] λέγων, Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; 5:23; 1:21
20 παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν, Ἰωάννης 5:8
ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων, Σὺ εἶ ὁ
ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; 21 ἐν ἐκείνῃ τῇ ὥρᾳ 5:23; 1:21
ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ 5:15/4:35
πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο

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[5] **19** {C} *κύριον* B L Ξ *f*^{13} 33 it$^{a, ff2}$ vg^{ww} cop$^{sa, bo^{mss}}$ arm (eth) // *Ἰησοῦν* ℵ A K W X Δ Θ Π Ψ *f*^{1} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{aur, b, c, f, l, q, r1}$ vg^{cl} syr$^{s, p, h}$ cop^{bo} goth geo Diatessaron Cyril // *κύριον Ἰησοῦν* syr^{pal}

[a a] **18–19** *a* no number, *a* number 19: TR^{ed} WH Bov Nes BF^{2} TT Zür Luth Jer // *a* number 19, *a* no number: TR^{ed} AV RV ASV RSV NEB Seg

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12 *τεθνηκὼς μονογενής* 1 Kgs 17.17; Lk 8.42 **13** *Μὴ κλαῖε* Lk 8.52 **14** *Νεανίσκε…ἐγέρθητι* Lk 8.54 **15** *ἔδωκεν…αὐτοῦ* 1 Kgs 17.23; 2 Kgs 4.36 **16** *Ἐπεσκέψατο…αὐτοῦ* Lk 1.68; 19.44 **19** *ὁ ἐρχόμενος* Ps 40.7; Mal 3.1; Re 1.4, 8; 4.8

UMI

8:14, 9:52, 13:32, 14:10,
15:15, 17:14, 22:8;

βλέπειν. 22 ~~καὶ ἀποκριθεὶς εἶπεν~~ αὐτοῖς, Πορευθέντες 1:6/redundant participle; [5:5]
ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε· **τυφλοὶ** 7:18; 5:25
ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται
καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, **πτωχοὶ εὐαγγε-** 1:19
λίζονται· 23 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ 4:6
ἐν ἐμοί. 24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου 3:1
ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, Τί 3:8
ἐξήλθατε εἰς τὴν ἔρημον[b] θεάσασθαι;[b] κάλαμον ὑπὸ
ἀνέμου σαλευόμενον; 25 ἀλλὰ τί ἐξήλθατε[c] ἰδεῖν;[c]
ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ ἐν 2:25; 1:38
ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις 8:41, 9:48; 11:13; 16:14,23
εἰσίν. 26 ἀλλὰ τί ἐξήλθατε[d] ἰδεῖν;[d] προφήτην;[d] ~~ναί, λέγω~~ [46: 11:51, 12:5]
~~ὑμῖν~~, καὶ περισσότερον προφήτου. 27 οὗτός ἐστιν περὶ 2:27
οὗ γέγραπται,

> **Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,** 1:38
> **ὃς κατασκευάσει τὴν ὁδόν** σου **ἔμπροσθέν** σου.

28 λέγω[6] ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν[7] Ἰωάννου
οὐδεὶς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ 4:43

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[6] **28** {C} λέγω p^{75vid} B Ψ 33 700 1241 *Lect* syr^{s,p} cop^{sa,bo} geo // ἀμὴν λέγω (*see* Mt 11.11) ℵ L X Ξ 892 *l*^{1578} syr^{pal} arm eth Diatessaron^{a} Cyril // λέγω δέ D W *f*^{13} *l*^{211} it$^{a,aur,b,c,d,e,ff^2,l,r^1}$ // λέγω γάρ A K Δ Θ Π *f*^{1} 28 565 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz* *l*^{150s,m,184,299,854} it^{f,q} vg syr^{h} goth

[7] **28** {C} γυναικῶν (*see* Mt 11.11) p^{75} ℵ B K L W X Ξ Π *f*^{1} 33 565 1079 1242 1365 1546 2174 it$^{a,b,c,e,ff^2,l}$ syr^{hmg,pal} cop^{sa,bo} eth Diatessaron$^{a,e^{syr},i,n}$ Origen // **γυναικῶν προφήτης** A (D) Δ Θ Ψ *f*^{13} 28 700 (892 **γυναικῶν Ἰωάννου προφήτης**) 1009 1010 1071 1195 1216 1230 1241 1253 1344 1646 2148 *Byz Lect* it$^{aur,(d),f,q,r^1}$ vg (syr^{s,p,h}) goth arm geo Marcion (Clement) Ambrosiaster Ambrose

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[b b] **24** *b* none, *b* question: TR WH Bov Nes BF^{2} AV RV ASV RSV NEB TT Zür Luth Jer Seg // *b* question, *b* none

[c c] **25** *c* none, *c* question: TR WH Bov Nes BF^{2} AV RV ASV RSV NEB TT Zür Luth Jer Seg // *c* question, *c* none

[d d d] **26** *d* none, *d* question, *d* question: TR WH Nes BF^{2} AV RV ASV RSV NEB TT Zür Luth Jer Seg // *d* question, *d* none, *d* question: Bov

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22 ***τυφλοὶ...εὐαγγελίζονται*** Is 35.5; 61.1; Lk 4.18 **26** ***προφήτην...προφήτου*** Lk 1.76
27 ***Ἰδοὺ...ἔμπροσθέν σου*** Mal 3.1; Ex 23.20 **28** ***μείζων...ἐστιν*** Lk 1.15

UMI

μείζων αὐτοῦ ἐστιν. [e](29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ 1:10/1:10
οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα 3:7
Ἰωάννου· 30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν 10:25, 11:45,46,52, 14:3
τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' 3:7
αὐτοῦ.)[e]

31 Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς 3:10/1:66; 11:29,30,31,32,50,51
ταύτης, καὶ τίνι εἰσὶν ὅμοιοι; 32 ὅμοιοί εἰσιν παιδίοις 6:48
τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις, 2:15
ἃ λέγει,

Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·
ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε.

33 ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον 5:30
μήτε πίνων οἶνον, καὶ λέγετε, Δαιμόνιον ἔχει· 34 ἐλή- 4:33
λυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, 5:30
Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν 1:38;7:6
καὶ ἁμαρτωλῶν. 35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων
τῶν τέκνων αὐτῆς.

A Sinful Woman Forgiven

36 Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ 1:43
μετ' αὐτοῦ· ~~καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου~~ 5:7; [6:4]
κατεκλίθη. 37 καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρ- 1:20; ὅστις = ὅς: 1:20, 2:4,10,
τωλός, καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ 7:39, 10:42, 12:50, 13:8,
Φαρισαίου, κομίσασα ἀλάβαστρον μύρου 38 καὶ στᾶσα [22:6
ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν
ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς 3:8
κεφαλῆς αὐτῆς ἐξέμασσεν, καὶ κατεφίλει τοὺς πόδας
αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ. 39 ἰδὼν δὲ ὁ Φαρισαῖος 7:46
ὁ καλέσας αὐτὸν ~~εἶπεν ἐν ἑαυτῷ~~ λέγων, Οὗτος εἰ ἦν 1:36/1:36; 3:8; contemptuous:
προφήτης[8], ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις 7:37 (14:31, 15:2,30, 18:11;
[58: 16:3, 18:4]

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[8] 39 {C} προφήτης ℵ A D K L P W X Δ Θ Π Ψ f^1 f^{13} 28 33 565 700

[e e] 29–30 *e* parens, *e* parens: RSV // *e* dash, *e* dash: WH // *e e* no dashes or parens: TR Bov Nes BF^2 AV RV ASV NEB TT Zur Luth Jer Seg

29–30 Lk 3.7, 12; Mt 21.32 **34** φίλος...ἁμαρτωλῶν Lk 15.2 **36** Ἠρώτα...κατεκλίθη Lk 11.37 **37** ἀλάβαστρον μύρου Mt 26.7; Mk 14.3 **37–38** κομίσασα...μύρῳ Jn 12.3

ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν. **40** ~~καὶ ἀποκριθεὶς~~ [5:5]
ὁ Ἰησοῦς ~~εἶπεν~~ πρὸς αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν.
ὁ δέ, Διδάσκαλε, εἰπέ, φησίν. **41** δύο χρεοφειλέται ἦσαν
δανειστῇ τινι· ὁ εἷς ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ 7:2; 11:4, 16:5,7, 17:10
ἕτερος πεντήκοντα. **42** μὴ ἐχόντων αὐτῶν ἀποδοῦναι 3:18; 3:11; 3:1
ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει 3:10/1:66
αὐτόν[9]; **43** ἀποκριθεὶς Σίμων εἶπεν, Ὑπολαμβάνω ὅτι
ᾧ τὸ πλεῖον ἐχαρίσατο. ~~ὁ δὲ εἶπεν αὐτῷ, Ὀρθῶς ἔκρινας.~~ 5:25; [59: 10:28, 21:21]
44 καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη, 7:9
Βλέπεις ταύτην τὴν γυναῖκα; ~~εἰσῆλθόν σου εἰς τὴν~~ [6:4]
~~οἰκίαν,~~ ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς
δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς 1:32; unexpressed antecedent:
ἐξέμαξεν. **45** φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς 13:7,25, 24:21
εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας.
46 ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ 7:38; 1:32
ἤλειψεν τοὺς πόδας μου. **47** οὗ χάριν, λέγω σοι, ἀφέ- 7:38
ωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ·
ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. **48** ~~εἶπεν δὲ~~ αὐτῇ, 5:25; 1:13; [5:20]
~~Ἀφέωνταί σου αἱ ἁμαρτίαι~~. **49** καὶ ~~ἤρξαντο~~ οἱ συνανα- 3:8
κείμενοι ~~λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν~~ ὃς καὶ ἁμαρ- 3:8; 3:8
τίας ἀφίησιν; **50** εἶπεν δὲ πρὸς τὴν γυναῖκα, ~~Ἡ πίστις~~ 1:13; [6: 8:48, 17:19, 18:42]
~~σου σέσωκέν σε·~~ πορεύου εἰς εἰρήνην. 1:6/1:39; 1:79

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892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* cop$^{sa, bo}$ goth arm // ὁ προφήτης B Ξ

[9] 42 {C} πλεῖον ἀγαπήσει αὐτόν $\mathfrak{p}^{3, 75vid}$ א B L W Ξ Ψ 892 1241 syr$^{c, s, p}$ cop$^{sa?bo?}$ eth // πλεῖον αὐτὸν ἀγαπήσει *f*^{1} 1242* (1253 αὐτῶν) it$^{f, l}$ cop$^{sa?bo?}$ // αὐτὸν πλεῖον ἀγαπήσει D it$^{a, aur, b, c, d, e, ff2, q, r1}$ vg cop$^{sa?bo?}$ // εἶπε πλεῖον αὐτὸν ἀγαπήσει (A ἐπί *for* εἶπε) K P Θ Π 079 (X 33 ἀγαπήσει αὐτόν) *f*^{13} 28 565 700 1009 1010 1071 1079 1195 1216 1230 1242^{c} 1344 1365 (1646^{mg} 2148 αὐτῶν) 2174 *Byz Lect* (syr$^{h, pal}$) goth (arm εἶπεν οὖν τίς πλεῖον) geo // εἶπε πλεῖον ἀγαπήσει Δ 1546 1646* *l*^{54}

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44 ὕδωρ...πόδας Gn 18.4 **45** φίλημα...ἔδωκας Ro 16.16; 1 Cor 16.20; 2 Cor 13.12; 1 Th 5.26; 1 Pe 5.14 **46** ἐλαίῳ...ἤλειψας Ps 23.5 **48–49** Lk 5.20–21 **50** Ἡ πίστις... εἰρήνην Lk 8.48; 17.19; 18.42

Some Women Accompany Jesus

8 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς ~~διώδευεν κατὰ~~ 1:23/5:12; 3:23; [26: 9:6, 13:22]
~~πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασι-~~ 1:19; 4:43; [4:43]
~~λείαν τοῦ θεοῦ~~, καὶ οἱ δώδεκα σὺν αὐτῷ, 2 καὶ γυναῖκές 9:1,12, 18:31, 22:3,47; 1:56; 7:2
τινες ~~αἳ ἦσαν τεθεραπευμέναι~~ ἀπὸ πνευμάτων πονηρῶν 5:15/4:35; [5:17]
καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη ~~Μαγδαληνή, ἀφ' ἧς~~ 1:36/1:36; [24: 8:35,38]
~~δαιμόνια ἑπτὰ ἐξεληλύθει~~, 3 καὶ Ἰωάννα γυνὴ Χουζᾶ 4:33; 4:35/4:35
ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, 3:18
αἵτινες διηκόνουν αὐτοῖς[1] ἐκ τῶν ὑπαρχόντων αὐταῖς. ὅστις demonstrative: 8:15,26,43,
9:30, 12:1, 23:19, 23:55

11:21, 12:15,44, 14:33, 16:1, 19:8,
[23:50

The Parable of the Sower

(Mt 13.1–9; Mk 4.1–9)

4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν 3:1
ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς,
5 Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. 1:74
καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν,
καὶ κατεπατήθη καὶ τὰ πετεινὰ τοῦ οὐρανοῦ[2] κατέφαγεν
αὐτό. 6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν 3:18
ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα. 7 καὶ ἕτερον ἔπεσεν 2:4/3:11
ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνι-
ξαν αὐτό. 8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν, 3:18
καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. ταῦτα
λέγων ἐφώνει, ~~Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.~~ [29: 14:35]

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[1] **3** {B} **αὐτοῖς** B D K W Δ Θ f^{13} 28 700 892 1009 (1010 **αὐταῖς**) 1071 1230 1242 1344 1646 *Byz*^{pt} $l^{76,150,226,299,950,1642}$ it^{c,d,e,f,ff2,r1} vg^{ww} syr$^{c,s,p,h^{mg},pal^{mss}}$ goth geo^{B} Diatessaron (Origen) Augustine // **αὐτῷ** ℵ A L X Π Ψ f^{1} 33 565 1079 1195 1216 1241 1253^{vid} 1365 1546 2148 2174 *Byz*^{pt} *Lect* it^{a,aur,b,l,q} vg^{cl} syr$^{h,pal^{ms}}$ cop^{sa,bo} arm eth geo^{1,A} Marcion Tertullian Cyprian

[2] **5** {B} ***τοῦ οὐρανοῦ*** $\mathfrak{p}^{75}$ ℵ A B K L X Δ Θ Ξ Π Ψ f^{1} f^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{aur,c,f,r1} vg syr^{h,pal} cop^{sa,bo} goth arm eth geo Origen^{lat} // *omit* (*see* Mt 13.4; Mk 4.4) D W it^{a,b,d,e,ff2,l,q} syr^{c,s,p}

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1 *αὐτὸς…θεοῦ* Lk 4.43 2–3 Mt 27.55–56; Mk 15.40–41; Lk 23.49 8 *Ὁ ἔχων… ἀκουέτω* Mt 11.15; 13.43; Mk 4.23; Lk 14.35

UMI

The Purpose of the Parables
(Mt 13.10-17; Mk 4.10-12)

9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη 1:62
εἴη ἡ παραβολή. **10** ὁ δὲ εἶπεν, Ὑμῖν δέδοται γνῶναι 1:29/1:29
τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς 4:43
ἐν παραβολαῖς, ἵνα

βλέποντες μὴ βλέπωσιν
καὶ ἀκούοντες μὴ συνιῶσιν.

The Parable of the Sower Explained
(Mt 13.18-23; Mk 4.13-20)

11 Ἔστιν δὲ αὕτη ἡ παραβολή· Ὁ σπόρος ἐστὶν ὁ
λόγος τοῦ θεοῦ. **12** οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκού-
σαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον 4:11
ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.
13 οἱ δὲ ἐπὶ τῆς πέτρας οἳ ὅταν ἀκούσωσιν μετὰ χαρᾶς
δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ 1:32; 2:12
πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφί- 2:37
στανται. **14** τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ 2:39; 1:32
ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν
τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν. 1:6/7:22
15 ~~τὸ δὲ ἐν τῇ καλῇ γῇ~~, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ 2:39; 8:3; [6:41]
καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ
καρποφοροῦσιν ἐν ὑπομονῇ.

A Light under a Vessel
(Mk 4.21-25)

16 Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ
ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ~~ἵνα~~ 1:66; 1:43
~~οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς~~. **17** οὐ γάρ ἐστιν 11:33, 18:24, 19:30, 22,10; [30:
κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ (11:33]
οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ. **18** βλέπετε οὖν
πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς
ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ. 5:25; 4:11

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10 βλέποντες...συνιῶσιν Is 6.9-10 **11** Ὁ σπόρος...θεοῦ 1 Pe 1.23 **12** πιστεύσαντες σωθῶσιν 1 Cor 1.21 **16** Mt 5.15; Lk 11.33 **17** Mt 10.26; Lk 12.2 **18** ὃς ἂν γὰρ ἔχῃ...αὐτοῦ Mt 25.29; Lk 19.26

UMI

The Mother and Brothers of Jesus

(Mt 12.46–50; Mk 3.31–35)

19 *Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ
αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.
20 ἀπηγγέλη δὲ αὐτῷ, Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου* 7:18
ἑστήκασιν ἔξω ἰδεῖν θέλοντές σε. **21** *~~ὁ δὲ ἀποκριθεὶς~~* [42: 10:27, 15:29; 9:19, 13:8]
~~εἶπεν~~ πρὸς αὐτούς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί 1:32
εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

The Calming of a Storm

(Mt 8.23–27; Mk 4.35–41)

22 *~~Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν~~ καὶ αὐτὸς ἐνέβη* 1:8/1:8; 1:5; 1:5/1:5; 8:22;
εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς, ([5:12]
~~Διέλθωμεν εἰς~~ τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν. [2:51]
23 *πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαῖλαψ* 3:1
ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνευον.
24 *προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες, Ἐπιστάτα* 5:7
*ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ
ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ* 1:23
ἐγένετο γαλήνη. **25** *εἶπεν δὲ αὐτοῖς, Ποῦ ἡ πίστις ὑμῶν;* 1:13; 9:58, 12:17, 17:17,37, 22:
~~φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς~~ 2:15; 1:66; [4:36] [9,11
*~~ἄρα οὗτός ἐστιν ὅτι~~ καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ
ὕδατι, καὶ ὑπακούουσιν αὐτῷ;*

The Healing of the Gergesene Demoniac

(Mt 8.28–34; Mk 5.1–20)

26 *Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γεργεσηνῶν*[3]*,
ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας.* **27** *ἐξελθόντι δὲ* 8:3
αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνήρ τις ἐκ τῆς πόλεως 5:8/7:2

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[3] **26** {D} **Γεργεσηνῶν** (*see* 8.37) ℵ L X Θ Ξ f^{1} 33 700 (1241* **Γεργεσινῶν**) 1241^{c} 1365 syr$^{pal\,ms}$ cop^{bo} arm eth geo Titus-Bostra Cyril // **Γερασηνῶν** (*see* Mk 5.1) $\mathfrak{p}^{75}$ B D it^{a,aur,b,c,d,e,f,ff2,l,q,r1} vg syr^{hmg} cop$^{sa,bo\,ms}$ Tertullian Cyril // **Γαδαρηνῶν** (*see* Mt 8.28) A K W Δ^{gr} Π Ψ f^{13} 28 565 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1546 1646 2148 2174 *Byz Lect* syr^{c,s,p,h} goth Diatessaron^{a}

ἔχων δαιμόνια· καὶ χρόνῳ ἱκανῷ[4] οὐκ ἐνεδύσατο ἱμάτιον,	4:33; 1:57; 7:12
καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ᾽ ἐν τοῖς μνήμασιν. 28 ἰδὼν	
δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ	4:33
μεγάλῃ εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ	1:42
ὑψίστου; δέομαί σου, μή με βασανίσῃς. [a]29 παρήγγειλεν	5:12; 5:14
γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀν-	4:33; 4:35/4:35
θρώπου.[a] πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ	1:57
ἐδεσμεύετο ἁλύσεσιν καὶ πέδαις φυλασσόμενος, καὶ	
διαρρήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς	4:33
τὰς ἐρήμους.[a] 30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, Τί σοι	
ὄνομά ἐστιν; ὁ δὲ εἶπεν, Λεγιών, ὅτι εἰσῆλθεν δαιμόνια	4:33
πολλὰ εἰς αὐτόν. 31 καὶ παρεκάλουν αὐτὸν ἵνα μὴ	
ἐπιτάξῃ αὐτοῖς ~~εἰς~~ τὴν ἄβυσσον ~~ἀπελθεῖν~~.	[2:51]
32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν	1:6; 2:6; 7:12
τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς	1:43
εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. 33 ἐξελθόντα	4:35/4:35
δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς	4:33
χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν	
λίμνην καὶ ἀπεπνίγη. 34 ~~ἰδόντες~~ δὲ οἱ βόσκοντες ~~τὸ~~	[51: 2:15, 8:35, 23:47, 23:48]
~~γεγονὸς~~ ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς	2:15; 7:18
τοὺς ἀγρούς. 35 ἐξῆλθον δὲ ~~ἰδεῖν τὸ γεγονὸς~~ καὶ ἦλθον	2:15; [8:34]
πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον ~~τὸν ἄνθρωπον~~	[8:2]
~~ἀφ᾽ οὗ τὰ δαιμόνια ἐξῆλθεν~~ ἱματισμένον καὶ σωφρο-	4:33; 4:35/4:35
νοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν.	
36 ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαι-	7:8
μονισθείς. 37 καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς	3:21; 1:10

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[4] 27 {C} καὶ χρόνῳ ἱκανῷ 𝔓⁷⁵ א*·ᵇ B L Ξ 33 1241 syr^{hmg, pal} cop^{sa, bo} eth // καὶ χρόνῳ πολλῷ f¹ arm geo // ἐκ χρόνων ἱκανῶν καὶ א^a A K W X Δ Θ Π Ψ f¹³ 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* (l^{1127} ἐν χρόνων ἱκανῶν [*sic*]) it^{a, aur, b, c, e, f, ff2, l, q, (r1)} vg syr^{c, s, p, h} goth (Ps-Athanasius) // ἀπὸ χρόνων ἱκανῶν ὃς D it^d

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[a a a] 29 *a a a* no parens: TR WH Bov Nes BF² RV ASV NEB TT Zür Luth Jer Seg // *a* parens, *a* no parens, *a* parens: AV // *a* no parens, *a* parens, *a* parens: RSV

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28 ἀνακράξας...σοί Mt 8.29; Mk 1.23–24; 5.7; Lk 4.34

περιχώρου τῶν Γεργεσηνῶν[5] ~~ἀπελθεῖν ἀπ' αὐτῶν~~, ὅτι	3:3; [5:13]
φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον	1:42; 4:38
ὑπέστρεψεν. 38 ἐδεῖτο δὲ αὐτοῦ ~~ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει~~	1:56; 5:12; 5:8; 4:35/4:35; [8:2]
~~τὰ δαιμόνια~~ εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων,	4:33; 1:56
39 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι	1:56
ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν καθ' ὅλην τὴν πόλιν	
κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.	

Jairus' Daughter and the Woman Who Touched Jesus' Garment

(Mt 9.18–26; Mk 5.21–43)

40 ~~Ἐν δὲ τῷ ὑποστρέφειν~~ τὸν Ἰησοῦν ἀπεδέξατο	1:56; [2:43]
αὐτὸν ὁ ὄχλος, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.	2:8; 1:21
41 καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάϊρος, καὶ οὗτος	1:20; 5:8; 1:32/2:12
ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς	7:25
πόδας τοῦ Ἰησοῦ ~~παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν~~	[6:4]
~~οἶκον αὐτοῦ~~, 42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς	
ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνῃσκεν.	
~~Ἐν δὲ τῷ ὑπάγειν~~ αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.	[2:43]
43 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα,	
ἥτις [ἰατροῖς προσαναλώσασα ὅλον τὸν βίον][6] οὐκ ἴσχυ-	8:3; 4:2; 6:48

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[5] **37** {D} Γεργεσηνῶν (*see* 8.26) ℵ* (C^3 Γεργαρσηνῶν) L P X Θ f^1 f^{13} 33 700 1071 1195^{mg} 1241 1365 syr^{pal} cop^{bo} arm eth geo Titus-Bostra // Γερασηνῶν (*see* Mk 5.1) 𝔭^{75} B C* D it$^{a,aur,b,c,d,f,ff^2,l,q,r^1}$ vg cop^{sa} Cyril // Γαδαρηνῶν (*see* Mt 8.28) ℵ^a A K W Δ^{gr} Π Ψ 28 565 892 1009 1010 1079 1195* 1216 1230 1242 1253 1344 1546 1646 2148 2174 *Byz* l^{547} syr^{c,s,p,h} goth Diatessaron Basil

[6] **43** {D} ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον ℵ^c A K L P W Δ Θ Ξ Π f^1 f^{13} 28 33 565 (700 ἅπαντα *for* ὅλον) 892 1009 1010 1195 1216 1241 1242 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{a,f,r^1}$ // ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον αὐτῆς (ℵ* ἑαυτῆς καί) C X Ψ (1071 ἑαυτῆς) 1079 1230 1253 l^{950} // ἥτις εἰς ἰατροὺς προσαναλώσασα ὅλον τὸν βίον αὐτῆς it$^{aur,b,c,ff^2,l,q}$ vg syr$^{c,p,h,pal^{ms}}$ cop^{bo} goth eth // ἥτις 𝔭^{75} B (D) (it^d) syr$^{s,pal^{mss}}$ cop^{sa} arm geo

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42 Lk 7.12

σεν ἀπ᾽ οὐδενὸς θεραπευθῆναι, 44 προσελθοῦσα ὄπισθεν
ἥψατο τοῦ κρασπέδου[7] τοῦ ἱματίου αὐτοῦ, καὶ ~~παρα-~~ 1:64; [4:39]
~~χρῆμα ἔστη~~ ἡ ῥύσις τοῦ αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ 1:18
Ἰησοῦς, Τίς ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων 3:1
εἶπεν ὁ Πέτρος[8], Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ 4:38
ἀποθλίβουσιν[9]. 46 ὁ δὲ Ἰησοῦς εἶπεν, Ἥψατό μού τις,
ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ᾽ ἐμοῦ. 47 ἰδοῦσα 4:35/4:35
δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν καὶ προσπε-
σοῦσα αὐτῷ δι᾽ ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν 6:38; 7:18
ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα. 1:15; 1:10/1:10; 1:23/6:4; 1:64
48 ὁ δὲ εἶπεν αὐτῇ, Θυγάτηρ, ~~ἡ πίστις σου σέσωκέν~~ [7:50]
~~σε~~· πορεύου εἰς εἰρήνην. 1:6/1:39; 1:79

49 Ἔτι ~~Ἔτι αὐτοῦ λαλοῦντος~~ ἔρχεταί τις παρὰ τοῦ ἀρχι- 1:15; 3:1; [56: 9:42, 14:32, 15:20,
συναγώγου λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ σου, μηκέτι[10] 1:25 22:47,60, 24:41]

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[7] **44** {C} ὄπισθεν ἥψατο τοῦ κρασπέδου (*see* Mt 9.20) $\mathfrak{p}^{75}$ ℵ A B C L P W X Δ Θ Ξ f^1 f^{13} 28 33 565 700 892 1009 1010 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz* *Lect* it^{aur,b,c,f,q} vg (syr^{c,s,p,h,pal} *add* αὐτοῦ) cop^{sa,bo} goth arm geo // ἥψατο ὄπισθεν τοῦ κρασπέδου K Π 1079 // ὄπισθεν τοῦ Ἰησοῦ ἥψατο τοῦ κρασπέδου 238 (eth) // ὄπισθεν ἥψατο τοῦ ἱματίου τοῦ κρασπέδου αὐτοῦ (*see* Mt 9.20) l^{60} // ἥψατο τοῦ κρασπέδου Ψ 1071 // ἥψατο (*see* Mk 5.27) D it$^{a,d,ff^2,l,r^1}$.

[8] **45** {B} Πέτρος $\mathfrak{p}^{75}$ B Π 700 1079 1546 syr^{c,s,pal} cop^{sa} eth geo // Πέτρος καὶ οἱ σὺν αὐτῷ (*see* Mk 5.31) ℵ A C D L P W Θ Ξ f^1 f^{13} 33 892 1009 1071 1195 1230 1241 1253 *Lect* // Πέτρος καὶ οἱ μετ᾽ αὐτοῦ (*see* Mk 5.31) K X Δ Ψ 28 565 1010 1216 1242 1344 1365 1646 2148 2174 *Byz* $l^{32,60,76,150,184,299,883,1627,1642,1663}$ // Πέτρος καὶ οἱ σὺν αὐτῷ (*or* μετ᾽ αὐτοῦ) it$^{a,aur,b,c,d,f,ff^2,l,q,r^1}$ vg syr^{p,h} cop^{bo} goth arm

[9] **45** {C} καὶ ἀποθλίβουσιν $\mathfrak{p}^{75}$ ℵ B L f^1 1241 1365 syr^{pal} cop^{sa,bo} arm // καὶ λέγεις, Τίς μου ἥψατο (*see* Mk 5.31) 1071 (l^{70} τίς ὁ ἁψάμενός μου) it$^{a,b,ff^2,l,q,r^1}$ // καὶ ἀποθλίβουσιν καὶ λέγεις, Τίς ὁ ἁψάμενός μου A (C* τί) C^3 K P W X Δ Θ Ξ Π f^{13} 33 565 700 892 1009 1010 1079 1195 1216 1230 1242 1253 1344 1546 1646 (2148 θλίβουσιν) 2174 *Byz* *Lect* syr$^{c,(s),p,h}$ cop$^{bo\,ms}$ goth eth Diatessaron^{a} // καὶ ἀποθλίβουσιν καὶ λέγεις, Τίς μου ἥψατο D Ψ 28 it^{aur,c,d,f} vg geo?

[10] **49** {C} μηκέτι $\mathfrak{p}^{75}$ ℵ B D it$^{d?}$ syr$^{h\ with\ *,pal^{ms}}$ cop^{sa} arm eth Diatessaron^{f,n,t} // μή A C K L P W X Δ Θ Ξ Π Ψ f^1 f^{13} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz* *Lect* it$^{a,aur,b,c,e,f,ff^2,l,q,r^1}$ vg syr$^{c,s,p,h,pal^{mss}}$ cop^{bo} goth geo John-Damascus

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48 ἡ πίστις...εἰρήνην Lk 7.50; 17.19; 18.42

σκύλλε τὸν διδάσκαλον. **50** ὁ δὲ Ἰησοῦς ἀκούσας ἀπε-
κρίθη αὐτῷ, Μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθήσεται. 1:13
51 ~~ἐλθὼν~~ δὲ ~~εἰς~~ τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα [2:51]
σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ 1:56
τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. **52** ἔκλαιον δὲ
πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν, ~~Μὴ κλαίετε~~, [7:13]
οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει. **53** καὶ κατεγέλων αὐτοῦ,
εἰδότες ὅτι ἀπέθανεν. **54** αὐτὸς δὲ κρατήσας τῆς χειρὸς 4:30
αὐτῆς ἐφώνησεν λέγων, Ἡ παῖς, ἔγειρε. **55** καὶ ἐπέστρεψεν
τὸ πνεῦμα αὐτῆς, καὶ ~~ἀνέστη παραχρῆμα~~, καὶ 1:39; 1:64; [4:39]
διέταξεν αὐτῇ δοθῆναι φαγεῖν. **56** καὶ ἐξέστησαν οἱ
γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν 5:14
τὸ γεγονός. 2:15

The Mission of the Twelve

(Mt 10.5–15; Mk 6.7–13)

9 Συγκαλεσάμενος δὲ τοὺς δώδεκα[1] ἔδωκεν αὐτοῖς 8:1
δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους 4:6; 4:33
θεραπεύειν, **2** καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν 4:43
βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι [τοὺς ἀσθενεῖς][2], **3** καὶ 1:18
εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε 4:11

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[1] **1** {C} **δώδεκα** (*see* Mk 6.7) p^{75} A B D K W Δ Π f^{1} 28 565 700 1009 1079 1230 1253 1365 1546 1646 2148 *Byz* it^{d} cop^{sa} geo Marcion Adamantius // **δώδεκα αὐτοῦ** syr^{c,s,p} // **μαθητὰς αὐτοῦ** 1242 $l^{50,1663m}$ // **δώδεκα μαθητὰς αὐτοῦ** (*see* Mt 10.1) C^{3} 1010 1216^{mg} 1344 *Lect* $l^{69p,m}$ it^{b,ff2,l,q,r1} Diatessaron^{a,i,n} // **δώδεκα ἀποστόλους** ℵ C* L X Θ Ξ Ψ 0202 f^{13} 33 892 1071 1195 1216^{txt} 1241 2174 it^{a,aur,c,e,f} vg syr^{h,pal} cop^{bo} goth arm eth // **δώδεκα ὁ Ἰησοῦς ἀποστόλους** 346

[2] **2** {C} **ἰᾶσθαι τοὺς ἀσθενεῖς** ℵ A D L Ξ Ψ (0202 **ἰάσασθαι**) f^{1} 33 1071 1241 it^{a,aur,b,c,d,e,ff2,l,q,r1} vg syr$^{p,h,(pal)}$ cop$^{sa?bo?}$ arm geo? // **ἰᾶσθαι τοὺς ἀσθενοῦντας** C K W X Δ Θ Π f^{13} 28 565 700 892 1009 1010 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174^{vid} *Byz Lect* $l^{69p,m,1858,m}$ cop$^{sa?bo?}$ geo? // **ἰᾶσθαι πάντας τοὺς ἀσθενοῦντας** 407 435 it^{f} goth // **ἰᾶσθαι** B syr^{c,s} Marcion Adamantius

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52 Μὴ κλαίετε Lk 7.13 **54 Ἡ παῖς, ἔγειρε** Lk 7.14 **56 ὁ δὲ παρήγγειλεν... γεγονός** Mk 7.36; Lk 5.14

ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε
[ἀνὰ] δύο[3] χιτῶνας ἔχειν. 4 καὶ ~~εἰς ἣν ἂν οἰκίαν εἰσέλ-~~ [22: 10:5,8,10]
~~θητε~~, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν 2:6
μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης 4:35
τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς
μαρτύριον ἐπ' αὐτούς. 6 ἐξερχόμενοι δὲ ~~διήρχοντο κατὰ~~ [8:1]
~~τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες~~ πανταχοῦ. 1:19

Herod's Anxiety
(Mt 14.1–12; Mk 6.14–29)

7 Ἤκουσεν δὲ Ἡρῴδης ὁ τετραάρχης τὰ γινόμενα 2:15
πάντα, καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων ὅτι 2:4; 1:25
Ἰωάννης ἠγέρθη ἐκ νεκρῶν, 8 ὑπό τινων δὲ ὅτι Ἠλίας 1:25
ἐφάνη, ~~ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη~~. 7:2; [illegible]:39; [7: 9:19]
9 εἶπεν δὲ Ἡρῴδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ 1:13
ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν
αὐτόν.

The Feeding of the Five Thousand
(Mt 14.13–21; Mk 6.30–44; Jn 6.1–14)

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ 1:56; 17:5, 22:14, 24:10
ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ'
ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά. 11 οἱ δὲ ὄχλοι 1:36
γνόντες ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενος αὐτοὺς
ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς 4:43
χρείαν ἔχοντας θεραπείας ἰᾶτο. 12 Ἡ δὲ ἡμέρα ἤρξατο 3:8
κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ, Ἀπό- 5:7/8:1
λυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας 1:6/1:39
καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι
ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 εἶπεν δὲ πρὸς αὐτούς, 1:13

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[3] 3 {C} ἀνὰ δύο A C^{3} D K W X Δ Θ Π Ψ *f*^{1} *f*^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{d} syr^{h} // δύο (*see* Mk 6.9; Mt 10.10) ℵ B C* L Ξ 0202 1241 *l*$^{48, 547}$ cop$^{sa, bo}$ // δύο, *with* ἀνά *not expressed* it$^{a, aur, b, c, e, f, ff2, l, q, r1}$ vg syr$^{c, s, p, pal}$ goth arm geo

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4 Lk 10.5–7 **5** Lk 10.10–11; Ac 13.51 **7–8** τὸ λέγεσθαι...ἀνέστη Mt 16.14; Mk 8.28; Lk 9.19 **9** ἐζήτει...αὐτόν Lk 23.8

*Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν, Οὐκ εἰσὶν ἡμῖν
πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευ-* 1:6
θέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον 1:10/1:10
βρώματα. **14** *ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι.* 3:23/3:23
*εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς
κλισίας [ὡσεὶ] ἀνὰ πεντήκοντα.* **15** *καὶ ~~ἐποίησαν οὕτως~~* 3:23/3:23; 1:25; [2:48]
καὶ κατέκλιναν ἅπαντας. **16** *λαβὼν δὲ τοὺς πέντε ἄρτους* 3:21
καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν 1:42
*αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παρα-
θεῖναι τῷ ὄχλῳ.* **17** *καὶ ἔφαγον καὶ ἐχορτάσθησαν
πάντες, καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων* 4:11
κόφινοι δώδεκα.

Peter's Declaration about Jesus
(Mt 16.13–19; Mk 8.27–29)

18 *~~Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον~~ κατὰ* 1:23/5:12; 1:10/5:12; [18a: 11:1]
μόνας συνῆσαν αὐτῷ οἱ μαθηταί, ~~καὶ ἐπηρώτησεν αὐ-~~ [18:18]
~~τοὺς λέγων~~, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι; **19** *~~οἱ δὲ~~* [8:21]
*~~ἀποκριθέντες εἶπαν~~, Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ
Ἠλίαν, ~~ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη~~.* 7:2; 1:39; [9:8]
20 *εἶπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;* 1:13
Πέτρος δὲ ἀποκριθεὶς εἶπεν, Τὸν Χριστὸν τοῦ θεοῦ.

Jesus Foretells His Death and Resurrection
(Mt 16.20–28; Mk 8.30–9.1)

21 *Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν* 5:14
τοῦτο, **22** *εἰπὼν ὅτι ~~Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ~~* 1:25; [15: 17:25]
*~~παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ~~ τῶν πρεσβυτέρων καὶ
ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ* 19:47, 20:1,19, 22:2,66, 23:10
τρίτῃ ἡμέρᾳ ἐγερθῆναι. **23** *Ἔλεγεν δὲ πρὸς πάντας, Εἴ* 3:7/5:36
τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ 4:11
ἀράτω τὸν σταυρὸν αὐτοῦ καθ᾽ ἡμέραν, καὶ ἀκολουθείτω 11:13, 16:19, 19:47, 22:53
μοι. **24** *ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει*

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17 2 Kgs 4.44 **19** Lk 9.7–8 **20** Ὑμεῖς...θεοῦ Jn 6.68–69 **22** Δεῖ...ἐγερθῆναι Mt 16.21; 20.18–19; Mk 8.31; 10.33–34 **23** Εἴ τις θέλει...μοι Mt 10.38; Lk 14.27 **24** Mt 10.39; Lk 17.33; Jn 12.25

αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ,
οὗτος σώσει αὐτήν. 25 τί γὰρ ὠφελεῖται ἄνθρωπος 1:32; 1:66; 2:25
κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;
26 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους[4],
τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ 1:32
ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.
27 ~~λέγω δὲ ὑμῖν ἀληθῶς~~, εἰσίν τινες τῶν αὐτοῦ ἑστηκότων 12:4,8,27, 13:35; [47: 12:44, 21:3]
οἳ οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν 4:43
τοῦ θεοῦ.

The Transfiguration of Jesus

(Mt 17.1–8; Mk 9.2–8)

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι 1:8/1:8; 3:23/3:23
ὀκτὼ [καὶ] παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον
ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. 29 καὶ ἐγένετο ἐν 1:10/5:12
τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ 1:10/5:12
ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. 3:18
30 καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν 1:20; 5:8; 8:3
Μωϋσῆς καὶ Ἠλίας, 31 οἳ ὀφθέντες ἐν δόξῃ ἔλεγον
τὴν ἔξοδον αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ. 7:2
32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι 1:56; 1:7
ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ
τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο 5:8; 1:23
ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος
πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε
εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ καὶ μίαν
Μωϋσεῖ καὶ μίαν Ἠλίᾳ, μὴ εἰδὼς ὃ λέγει. 34 ταῦτα δὲ 5:25
αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· 3:1
ἐφοβήθησαν δὲ ~~ἐν τῷ εἰσελθεῖν~~ αὐτοὺς εἰς τὴν νεφέλην. [2:43]

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[4] **26** {B} λόγους (*see* Mk 8.38) 𝔓$^{45.75vid}$ ℵ A B C K L W X Δ Θ Ξ Π Ψ f^1 f^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* l^{547m} it$^{aur,b,c,f,ff^2,q,r^1}$ vg syr^{p,h} cop^{sa,bo} goth arm eth geo Origen ∥ *omit* D it^{a,d,e,l} (syr^{c}) Origen

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26 Mt 10.33; Lk 12.9; 2 Tm 2.12 **31** *τὴν…Ἰερουσαλήμ* Lk 9.22; 13.33 **32** *εἶδον…αὐτοῦ* Jn 1.14; 2 Pe 1.16

UMI

35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός
ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος[5], αὐτοῦ ἀκούετε. 36 καὶ
ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς μόνος. καὶ 2:50
αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ~~ἐν ἐκείναις ταῖς~~ 18:39, 20:6; 4:2; 7:18; 1:5; [4:2]
~~ἡμέραις~~ οὐδὲν ὧν ἑώρακαν. 6:38

The Healing of a Boy with an Unclean Spirit

(Mt 17.14–18; Mk 9.14–27)

37 Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ 1:8/1:8; 3:1
τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολύς. 38 καὶ ἰδοὺ 1:20
ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων, Διδάσκαλε, δέομαί 5:8; 5:12
σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενής μοί ἐστιν,
39 καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης κράζει, 1:20
καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ καὶ μόγις ἀποχωρεῖ
ἀπ᾽ αὐτοῦ συντρῖβον αὐτόν· 40 καὶ ἐδεήθην τῶν μαθητῶν 5:12
σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. 41 ἀποκριθεὶς 1:43; 3:11
δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,
ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι
ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. 42 ~~ἔτι δὲ προσερχομένου αὐτοῦ~~ 1:15; 3:1; [8:49]
ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· 4:33
ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, 4:33
καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ
αὐτοῦ. 43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι
τοῦ θεοῦ.

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[5] 35 {B} ἐκλελεγμένος 𝔓^{45,75} ℵ B L Ξ 892 1241 // ἐκλεκτός Θ f^{1} 1365 l^{547m} // ἐκλελεγμένος *or* ἐκλεκτός it^{a,aur,ff2,l} syr^{s,hmg} cop^{sa,bo} arm // ἀγαπητός (*see* Mk 9.7; Lk 3.22) A C* K P W X Δ Π f^{13} 28 33 565 700 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1546 1646 2148 2174 *Byz Lect* it^{b,c,e,f,q} vg syr^{c,p,h,pal} goth geo Marcion Diatessaron Clement Tertullian Epiphanius // ἀγαπητὸς ἐν ᾧ εὐδόκησα (*see* Mt 17.5) C^{3} D Ψ $l^{12m,19,31,47,48,49,69m,183,185m,211m,950,1127m,1642m,1663m}$ it^{d} cop$^{bo ms}$

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35 Οὗτός...ἐκλελεγμένος Ps 2.7; Is 42.1; Mt 3.17; 12.18; Mk 1.11; Lk 3.22; 2 Pe 1.17

Jesus Again Foretells His Death

(Mt 17.22–23; Mk 9.30–32)

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν 3:1/4:22; 6:38
πρὸς τοὺς μαθητὰς αὐτοῦ, 44 ~~*Θέσθε ὑμεῖς εἰς τὰ ὦτα*~~ 1:66; [37: 21:14, 1:66]
~~*ὑμῶν*~~ *τοὺς λόγους τούτους, ὁ γὰρ υἱὸς τοῦ ἀνθρώπου*
μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. 45 *οἱ δὲ*
ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπʼ 1:7
αὐτῶν ἵνα μὴ αἴσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι
αὐτὸν περὶ τοῦ ῥήματος τούτου.

Who is the Greatest?

(Mt 18.1–5; Mk 9.33–37)

τό to substantivise questions:
1:62, 19:48, 22:2,4, 23:23,24

46 *Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς,* ~~*τὸ τίς ἂν εἴη*~~ 2:35; 1:29/1:29; 1:62/1:62;
μείζων αὐτῶν. 47 *ὁ δὲ Ἰησοῦς εἰδὼς*[6] *τὸν διαλογισμὸν* 2:35 ([15:25]
τῆς καρδίας αὐτῶν ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ 14:4, 20:20,26, 23:26
παρʼ ἑαυτῷ, 48 *καὶ εἶπεν αὐτοῖς, Ὃς ἂν δέξηται τοῦτο* 1:18
τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται, καὶ ὃς ἂν
ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρό-
τερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας. 7:25

He Who is Not against You is for You

(Mk 9.38–40)

49 *Ἀποκριθεὶς δὲ* [*ὁ*] *Ἰωάννης εἶπεν, Ἐπιστάτα,* 3:11
εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, 4:33
καὶ ἐκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθʼ ἡμῶν. 1:37
50 *εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε, ὃς γὰρ* 1:13; 5:35
οὐκ ἔστιν καθʼ ὑμῶν ὑπὲρ ὑμῶν ἐστιν. κατά+genitive: 11:23, 23:14

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[6] **47** {C} *εἰδώς* ℵ B K Π 700 1079 1546 l^{6} syr^{c,s,p,h} cop^{sa} arm eth geo // *ἰδών* A C D L W X Δ Θ Ξ Ψ 0115 f^{13} 28 33 565 892 1009 1010 1071 1195 1216 1230 1241 1242 1253 1344 1646 2148 2174 *Byz Lect* it$^{a,aur,b,c,d,e,f,ff^2,l,q,r^1}$ vg cop^{bo} goth Origen // *γνούς* f^{1} 1365

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44 *ὁ γάρ…ἀνθρώπων* Lk 18.32 **45** Mk 9.32; Lk 18.34 **46** Lk 22.24 **48** *Ὃς ἂν δέξηται…με* Mt 10.40; Lk 10.16; Jn 13.20 **50** *ὃς γὰρ οὐκ ἔστιν…ἐστιν* Lk 11.23

A Samaritan Village Refuses to Receive Jesus

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς 1:8/1:8
ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν 3:23
τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ, 52 καὶ ἀπέστειλεν 1:74; 1:6/1:39
ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον 7:22/1:6
εἰς κώμην Σαμαριτῶν, ὡς ἑτοιμάσαι αὐτῷ· 53 καὶ 1:23
οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον 1:6/1:39
εἰς Ἰερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος
καὶ Ἰωάννης εἶπαν, Κύριε, θέλεις εἴπωμεν **πῦρ καταβῆναι
ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι** αὐτούς[7]; 55 στραφεὶς 7:9
δὲ ἐπετίμησεν αὐτοῖς.[8] 56[a] καὶ ἐπορεύθησαν εἰς ἑτέραν 1:6/1:39; 3:18
κώμην.

The Would-be Followers of Jesus

(Mt 8.19–22)

57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς 1:6/3:1
αὐτόν, Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. 58 καὶ εἶπεν 4:6;1:18

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[7] **54** {C} αὐτούς 𝔭$^{45.75}$ ℵ B L Ξ 700* 1241 it^{aur,e,l} vg syr^{c,s} cop^{sa,bo} arm geo Jerome Cyril // αὐτοὺς ὡς καὶ Ἠλίας ἐποίησεν A C D K W X Δ Θ Π Ψ f^1 f^{13} 28 33 565 700^{mg} (892 *omit* καί) 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz* *Lect* $l^{69a,m,185a,m,1127a,m}$ it$^{a,b,c,d,f,q,r^1}$ syr^{p,h,pal} cop$^{bo^{mss}}$ goth eth Marcion Diatessaron^{a,e} Ambrosiaster Basil Gaudentius Chrysostom Augustine Antiochus

[8] **55–56** {C} αὐτοῖς. 𝔭$^{45.75}$ ℵ A B C L W X Δ Ξ 28 33 565 892 1009 1010 1071 (1241 αὐτούς) it^{l} *Lect* syr^{s} cop^{sa,bo} eth Basil Cyril-Jerusalem Jerome // αὐτοῖς. καὶ εἶπεν, Οὐκ οἴδατε ποίου πνεύματός ἐστε. D (l^{1127m} ἐστε ὑμεῖς) it^{d} geo // αὐτοῖς. καὶ εἶπεν, Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς; 56 ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι. K Π Ψ 1079 1242 1546 (1365 ποίου) (2148 ποίου *and* ἔλθων) (f^1 l^{69m} ποίου *and omit* γάρ) (Θ f^{13} 1195 *omit* ὑμεῖς *and* γάρ) (1230 1253 1344 1646 *omit* ὑμεῖς *and* γάρ *and read* ἀποκτεῖναι *for* ἀπολέσαι) (2174 ποίου...*omit* ὑμεῖς *and* γάρ) (700 1216 ποίου...*omit* ὑμεῖς *and* γάρ *and read* ἀποκτεῖναι *for* ἀπολέσαι) *Byz* $l^{76,185m,331,854,883,950,1579,1642}$ (l^{12m} ποίου) it^{f,q} (it$^{a,b,r^1}$ *omit* γάρ, it^{c} *omit* ἀνθρώπων, it^{aur,e} vg *omit* γάρ *and* ἀνθρώπων) syr^{c,p,h} cop$^{bo^{mss}}$ (goth *omit* ὑμεῖς *and* ἀνθρώπων) arm Marcion Diatessaron Ambrose Epiphanius Antiochus

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[a] **58** *On location of verse number see footnote 8.*

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51 Mk 10.32 **53** Jn 4.9 **54** πῦρ...αὐτούς 2 Kgs 1.10, 12

αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ
πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ
ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. 59 Εἶπεν 8:25; 1:13
δὲ πρὸς ἕτερον, Ἀκολούθει μοι. ~~ὁ δὲ εἶπεν, [Κύριε,]~~[9] 3:18; [44: 18:41, 21:38]
ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα
μου. 60 εἶπεν δὲ αὐτῷ, Ἄφες τοὺς νεκροὺς θάψαι 1:13
τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν 2:3; 5:7
βασιλείαν τοῦ θεοῦ. 61 Εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω 1:13; 2:4; 3:18
σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς
εἰς τὸν οἶκόν μου. 62 εἶπεν δὲ ὁ Ἰησοῦς, Οὐδεὶς ἐπι- 1:13
βαλὼν τὴν χεῖρα ἐπ᾽ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω[10]
εὔθετός ἐστιν τῇ βασιλείᾳ[11] τοῦ θεοῦ. 4:43

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[9] **59** {C} *κύριε,* (*see* Mt 8.21) 𝔭^{45,75} ℵ A B^{3} C K L W X Δ Θ Ξ Π Ψ 0181 *f*^{1} *f*^{13} 28 33 565 700 892 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2174 *Byz Lect* it^{a,aur,b,c,e,f,l,q,r1} vg syr^{c,p,h} cop^{sa,bo} goth arm geo // *omit* B* D 1009 2148 it^{d} syr^{s} Origen Basil Theodoret

[10] **62** {C} *ἐπιβαλὼν τὴν χεῖρα ἐπ᾽ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω* (𝔭^{75} *ἐπιβάλλων*) B 0181 *f*^{1} arm geo Valentinus$^{acc. to Irenaeus}$ Tertullian (Origen) Basil (Cyril) // *ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ᾽ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω* ℵ C K X Δ Ξ Π Ψ (A L W Θ *ἐπιβάλλων*) *f*^{13} 28 33 565 700 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 (892 *l*^{69,70,184,185,1127} *στραφεὶς for βλέπων*) *Byz Lect* it^{aur,f,r1} vg syr^{c,s,p,h} cop^{bo} (cop^{sa,bomss} *ἐπιβάλλων*) goth eth Origen^{lat} Basil (Chrysostom) (Antiochus) (John-Damascus) // *εἰς τὰ ὀπίσω βλέπων καὶ ἐπιβάλλων τὴν χεῖρα αὐτοῦ ἐπ᾽ ἄροτρον* 𝔭^{45vid} D it$^{a,b,c,d,e,(l),q}$ Clement Cyprian (Hilary) Zeno de Promissionibus

[11] **62** {C} *τῇ βασιλείᾳ* ℵ* B L Ξ 0181 *f*^{1} 33 700 892 it^{a,aur,b,c,e,f,l,r1} vg syr^{s,p,h,pal} cop^{boms} arm geo Clement Origen^{gr,lat} Cyprian Hilary // *ἐν τῇ βασιλείᾳ* 𝔭^{75} ℵ^{c} 1241 it^{q} cop^{bo} Marcion Valentinians$^{acc. to Irenaeus}$ Basil Epiphanius Chrysostom // *εἰς τὴν βασιλείαν* A C D K W X (Δ *omit εἰς*) Θ Π Ψ *f*^{13} 28 565 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{d} cop^{sa} goth Basil Cyril Antiochus

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61 *πρῶτον...μου* 1 Kgs 19.20

The Mission of the Seventy-two

10 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους[1] ἑβδομή- 5:27; 3:18
κοντα [δύο][2], καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο] πρὸ
προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον ~~οὗ ἤμελλεν~~ 4:16; 7:2; [4:17]
αὐτὸς ἔρχεσθαι. 2 ἔλεγεν δὲ πρὸς αὐτούς, Ὁ μὲν θερισμὸς 3:7/5:36
πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ 5:12
θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.
3 ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ 1:38
λύκων. 4 μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ
ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. 5 εἰς
~~ἣν δ' ἂν εἰσέλθητε οἰκίαν~~,[a] πρῶτον[a] λέγετε, Εἰρήνη τῷ 1:79; [9:4]
οἴκῳ τούτῳ. 6 καὶ ἐὰν ἐκεῖ ᾖ υἱὸς εἰρήνης, ἐπαναπαή- 1:79
σεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς 1:79; 5:36
ἀνακάμψει. 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες 13:1; 5:30
καὶ πίνοντες τὰ παρ' αὐτῶν, ἄξιος γὰρ ὁ ἐργάτης τοῦ 2:39; 3:8
μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

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[1] 1 {C} **ἑτέρους** $\mathfrak{p}^{75}$ B L Ξ 0181 892 1071 2174 it^{r1} syr^{s,p} cop^{sa,bo} eth geo Diatessaron (Cyril) // **καὶ ἑτέρους** ℵ A C D K W X Δ Θ Π Ψ *f*^{1} *f*^{13} 28 33 565 700 1009 1010 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 *Byz Lect* it^{a,aur,b,c,d,e,f,l,q} vg syr^{c,h} goth arm Marcion Tertullian Eusebius Basil // **καὶ μαθηταί** syr$^{pal^{ms}}$

[2] 1 {C} **δύο** (*see* 10.17) $\mathfrak{p}^{75}$ B D 0181 28 33 it^{a,aur,b,c,d,e,l} vg syr^{c,s} cop$^{sa,bo^{ms}}$ arm geo Diatessaron^{l,p,t,v} Acts of Thomas Didascalia Origen Adamantius Ambrosiaster Ps-Clement Ephraem Teaching of Addai Augustine // **μαθητάς** *Lect* // *omit* ℵ A C K L W X Δ Θ Ξ Π Ψ *f*^{1} *f*^{13} 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz* *l*^{76,276,854,950} it^{f,q,r1*} syr^{p,h,pal} cop^{bo} goth eth Irenaeus^{lat} Clement Tertullian Origen Eusebius Titus-Bostra Basil Ambrose Jerome Cyril

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[a] [a] 5 *a* minor, *a* none: TR Bov Nes BF^2 AV RV ASV RSV NEB TT Zür Luth Jer Seg // *a* none, *a* minor: RV^{mg} ASV^{mg} // *a* none, *a* none: WH

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1 *ἀπέστειλεν...δύο* Mk 6.7 **2** Mt 9.37–38 *Ὁ μὲν...πολύς* Jn 4.35 **4–11** Mt 10.7–14 **4** Lk 9.3 *μηδένα...ἀσπάσησθε* 2 Kgs 4.29 **7** Lk 9.4 *ἄξιος...αὐτοῦ* 1 Tm 5.18; 1 Cor 9.6–14

8 ~~καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε~~ καὶ δέχωνται ὑμᾶς, [9:4]
ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς
ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἤγγικεν ἐφ' ὑμᾶς
ἡ βασιλεία τοῦ θεοῦ. 10 ~~εἰς ἣν δ' ἂν πόλιν εἰσέλθητε~~ 4:43; [9:4]
καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς
εἴπατε, 11 Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ
τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν·
πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ. 6:24; 4:43
12 ~~λέγω ὑμῖν ὅτι~~ Σοδόμοις ~~ἐν τῇ ἡμέρᾳ ἐκείνῃ~~ ἀνεκτό- 1:5; [4:24]; [4:2]
τερον ἔσται ἢ τῇ πόλει ἐκείνῃ.

Woes to Unrepentant Cities

(Mt 11.20–24)

13 Οὐαί σοι, Χοραζίν· οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν
Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι
ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενό- 11:32, 13:3,5, 15:7,10, 16:30,
ησαν. 14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν 6:24 [17:3,4
τῇ κρίσει ἢ ὑμῖν. 15 καὶ σύ, Καφαρναούμ,

μὴ **ἕως οὐρανοῦ ὑψωθήσῃ;**
ἕως τοῦ ᾅδου καταβιβασθήσῃ[3].

16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς
ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά
με.

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[3] **15** {D} **καταβιβασθήσῃ** $\mathfrak{p}^{45}$ ℵ A C K L W X Δ Θ Ξ Π Ψ 0115 f^{1} f^{13} 28 33 565 700 892 (1009 **καταδικασθήσει**) 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 (2148 **καταβιβασθεῖσα**) 2174 *Byz Lect* it$^{a,aur,b,c,e,f,i,l,q,r^1}$ vg syr^{p,h} cop^{sa,bo} goth // **καταβήσῃ** (*see* Mt 11.23; Is 14.15) $\mathfrak{p}^{75}$ B D it^{d} syr^{c,s} arm eth geo Diatessaron^{t}

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8 ἐσθίετε...ὑμῖν 1 Cor 10.27 **10–11** Lk 9.5 **11** Καὶ τὸν κονιορτὸν...ὑμῖν Ac 13.51; 18.6 **12** Mt 10.15 λέγω...ἔσται Mt 11.24 Σοδόμοις...ἀνεκτότερον Gn 19.24–25 **13–14** Τύρῳ καὶ Σιδῶνι Is 23; Eze 26–28; Jl 3.4–8; Am 1.9–10; Zch 9.2–4 **15** ἕως... καταβιβασθήσῃ Is 14.13, 15 **16** Mt 10.40; Jn 5.23; 15.23

The Return of the Seventy-two

17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα [δύο][4] μετὰ χαρᾶς
λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν 4:33
τῷ ὀνόματί σου. **18** εἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν 1:13
Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. **19** ἰδοὺ
δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ 4:6; 1:74; literal 11:44
σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ
οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. **20** πλὴν ἐν τούτῳ μὴ χαίρετε 4:2; 6:24; 1:14
ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ 1:14
ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς.

The Rejoicing of Jesus

(Mt 11.25–27; 13.16–17)

21 Ἐν αὐτῇ τῇ ὥρᾳ ~~ἠγαλλιάσα~~το [ἐν] ~~τῷ πνεύματι~~ 13:1/12:12, 13:31, 20:9; 1:15;
τῷ ἁγίῳ[5] καὶ εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε ([1:47]
τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ
σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί,
ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. 1:25

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[4] **17** {C} *δύο* (*see* 10.1) 𝔭^{75} B D it$^{a, aur, b, c, d, e, l}$ vg syr^{hmg} cop$^{sa, bo^{ms}}$ arm geo Diatessaron$^{l, p, t, v}$ Acts of Thomas Didascalia Origen Adamantius Ambrosiaster Ps-Clement Ephraem Teaching of Addai Augustine // *omit* 𝔭^{45} ℵ A C K L W X Δ Θ Ξ Π Ψ 0115 *f*^{1} *f*^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* *l*$^{69m, 70m, 185m, 1127m}$ it$^{f, i, q}$ syr$^{(c, s), p, h, pal}$ cop^{bo} goth eth Irenaeus^{lat} Clement Tertullian Origen Eusebius Titus-Bostra Basil Ambrose Jerome Cyril

[5] **21** {C} *ἐν τῷ πνεύματι τῷ ἁγίῳ* (𝔭^{75} B *omit ἐν*) ℵ D Ξ 1241 it$^{a, b, d, i, l}$ (it^{aur} vg *omit ἐν*) (syr$^{c, s}$ *ἐν τῷ* (*or τῷ*) *πνεύματι*) cop$^{sa, bo}$ // *ἐν τῷ πνεύματι* 𝔭^{45} // *ὁ Ἰησοῦς τῷ πνεύματι* *f*^{13} 2148 *l*^{547m} (syr$^{pal^{ms}}$) (arm *add ἁγίῳ*) // *τῷ πνεύματι ὁ Ἰησοῦς* A W Δ Ψ (0115 892 *ἐν τῷ*) 28 565 700 1009 1010 1195 1216 1242 1344 1365 1546 1646 2174 *Byz Lect* *l*$^{69s, m, 70s, m, 185m, 1127s, m}$ it^{f} (it^{q} *ἐν τῷ*) goth Clement Basil // *τῷ πνεύματι τῷ ἁγίῳ ὁ Ἰησοῦς* C K Π *f*^{1} 1079 1230 *l*^{547} syr^{h} cop$^{bo^{mss}}$ // *ὁ Ἰησοῦς ἐν τῷ πνεύματι τῷ ἁγίῳ* L X 33 (Θ 1071 1253 *omit ἐν*) it$^{c, e, ff^{2}, r^{1}}$ (syr$^{p, (pal^{mss})}$ geo *ἐν τῷ* (*or τῷ*) *πνεύματι*) cop$^{bo^{mss}}$

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18 *τὸν...πεσόντα* Jn 12.31; Re 12.8–9 *ἐκ...πεσόντα* Is 14.12 **19** *τοῦ πατεῖν...ὄφεων* Gn 3.15; Ps 91.13; Mk 16.18 *οὐδὲν...ἀδικήσῃ* Mk 16.18 **20** *πνεύματα...ὑποτάσσεται* Mt 7.22 *τὰ ὀνόματα...οὐρανοῖς* Ex 32.32; Php 4.3; Re 3.5 **21** *ἀπέκρυψας...νηπίοις* 1 Cor 1.26–28

UMI

22 *Πάντα*[6] *μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ
οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς
ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς* 4:6
ἀποκαλύψαι. 23 *Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’* 7:9
ἰδίαν εἶπεν, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 5:25
24 *λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς
ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ
ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.*

The Good Samaritan

25 *Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν* 1:20; 7:30/7:2; 1:39
~~*λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονο-*~~ [8: 18:18]
~~*μήσω*~~*;* 26 *ὁ δὲ εἶπεν πρὸς αὐτόν,* ~~*Ἐν τῷ νόμῳ τί γέγρα-*~~ [52: 2:23, 3:4, 24:44]
~~*πται*~~*; πῶς ἀναγινώσκεις;* 27 ~~*ὁ δὲ ἀποκριθεὶς εἶπεν*~~, [8:21]
**Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας
σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου**
καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ **τὸν πλησίον σου ὡς
σεαυτόν.** 28 ~~*εἶπεν δὲ αὐτῷ, Ὀρθῶς ἀπεκρίθης·*~~ *τοῦτο* 1:13; [7:43]
ποίει καὶ ζήσῃ. 29 *ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν
πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστίν μου πλησίον;* 30 *ὑπο-
λαβὼν ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις κατέβαινεν ἀπὸ* 12:16, 14:2,16, 15:11, 16:1,19,
Ἰερουσαλὴμ εἰς Ἰεριχὼ καὶ λῃσταῖς περιέπεσεν, οἳ καὶ [19:2
ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες

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[6] **22** {B} **πάντα** (*see* Mt 11.27) p$^{45\,75}$ ℵ B D L Ξ Π 0124 *f*^{1} *f*^{13} 33 700 892 1079 1216* (1216^{mg} **εἶπεν ὁ κύριος. Πάντα** *at beginning of lection*) 1241 1546 *Lect* *l*^{185s,m} it^{a,aur,b,d,e,f} vg syr^{c,s} cop^{sa,bo} arm eth geo Eusebius // **καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν, Πάντα** (*see* 10.23) A C K W X Δ Θ Ψ (0115 **στραφεὶς δέ**) 28 565 1009 1010 (1071 1646 2174 **μαθητὰς αὐτοῦ**) 1195 1230 1242 1253 1344 1365 2148 *Byz* it^{ff2,i,l} (it^{c,q,r1} **μαθητὰς αὐτοῦ**) syr^{p,h} cop^{bomss} goth Diatessaron // **ἔλεγε τοῖς ἀκολουθοῦσιν αὐτῷ** *l*^{12m}

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22 Πάντα...μου Jn 3.35 **οὐδεὶς...μὴ ὁ υἱός** Jn 10.15 **23 Μακάριοι...βλέπετε** Mt 13.16 **24** 1 Pe 1.10 **25 νομικός...αὐτόν** Mt 22.35 **Διδάσκαλε...κληρονομήσω** Mt 19.16; Mk 10.17; Lk 18.18 **27 Ἀγαπήσεις...ἰσχύϊ σου** Dt 6.5 (10.12; Jos 22.5; Mt 22.37; Mk 12.3) **τὸν πλησίον σου ὡς σεαυτόν** Lv 19.18 (Mt 19.19; 22.39; Mk 12.31; Ro 13.9; Ga 5.14; Jas 2.8) **28 τοῦτο...ζήσῃ** Lv 18.5; Ro 10.5; Ga 3.12

UMI

ἡμιθανῆ. 31 κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν 7:2
τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν· 32 ~~ὁμοίως~~ 3:11; [5:10]
~~δὲ καὶ~~ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ 2:4
ἰδὼν ἀντιπαρῆλθεν. 33 Σαμαρίτης δέ τις ὁδεύων ἦλθεν 7:2
κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, 34 καὶ προσελθὼν 7:13
κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ
οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν 4:1
αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ ἐπὶ
τὴν αὔριον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ 12:28, 13:32,33
καὶ εἶπεν, Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς
ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. 36 τίς
τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ
ἐμπεσόντος εἰς τοὺς λῃστάς; 37 ὁ δὲ εἶπεν, Ὁ ποιήσας
τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Πορεύου 1:6
καὶ σὺ ~~ποίει ὁμοίως~~. 3:11; [6:31]

Visiting Martha and Mary

38 ~~Ἐν δὲ τῷ πορεύεσθαι~~ αὐτοὺς αὐτὸς εἰσῆλθεν εἰς 1:6; [2:43]
κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο 7:2; 7:2
αὐτόν[7]. 39 καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριάμ, 1:36
[ἣ] καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ὅς+participle: 12:37,43, 13:19,
ἤκουεν τὸν λόγον αὐτοῦ. 40 ἡ δὲ Μάρθα περιεσπᾶτο 21, 17:7
περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν, Κύριε, οὐ 2:9
μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπεν διακονεῖν;
εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. 41 ἀποκριθεὶς 1:43; 3:11
δὲ εἶπεν αὐτῇ ὁ κύριος, Μάρθα Μάρθα, μεριμνᾷς
καὶ θορυβάζῃ περὶ πολλά, 42 ἑνὸς δέ ἐστιν χρεία[8]·
Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ 7:37
ἀφαιρεθήσεται αὐτῆς. 1:25

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[7] **38** {C} αὐτόν $\mathfrak{p}^{45,75}$ B cop$^{\text{sa}}$ // αὐτὸν εἰς τὴν οἰκίαν $\mathfrak{p}^{3}$ ℵ^{*,c} C* (ℵ^{a} C *add* αὐτῆς) L Ξ 33 // αὐτὸν εἰς τὸν οἶκον αὐτῆς A D K (P ἑαυτῆς) W Δ (Θ αὐτοῖς *for* αὐτῆς) Π Ψ 0190 f^1 f^{13} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* $l^{60m,69m,70m,185m,547m,1127m,(1663m)}$ it$^{a,aur,b,c,d,e,f,ff^2,i,q,r^1}$ vg syr^{c,s,p,h,pal} cop^{bo} arm eth geo Basil

[8] **41–42** {C} μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, ἑνὸς δέ ἐστιν χρεία

38–39 γυνὴ...Μαριάμ Jn 11.1; 12.2–3

Teaching about Prayer

(Mt 6.9–15; 7.7–11)

11 ~~Καὶ ἐγένετο ἐν τῷ εἶναι~~ αὐτὸν ἐν τόπῳ τινὶ προσευ- 1:23/5:12; 7:2; 1:10/5:12; [9:18]
χόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ 1:23
πρὸς αὐτόν, Κύριε, δίδαξον ἡμας προσεύχεσθαι, καθὼς 4:15; 1:10; 1:2
καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητας αὐτοῦ. 2 εἶπεν δὲ 4:15; 1:13
αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, 1:10

Πάτερ[1], ἁγιασθήτω τὸ ὄνομά σου·
ἐλθέτω ἡ βασιλεία σου[2,3]

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p^{45,75} C^{*,vid} W Θ Basil // *μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά, ἑνὸς δέ ἐστιν χρεία* A K P Δ Π Ψ f^{13} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* $l^{60m,69m,70m,185m,547m,1127m}$ Clement Basil Macarius Chrysostom Antiochus John-Damascus // *μεριμνᾷς καὶ θορυβάζῃ* (*or τυρβάζῃ*) *περὶ πολλά, ἑνὸς δέ ἐστιν χρεία* it$^{aur,f,(q)}$ vg syr^{c,p,h} cop^{sa} // *μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, ὀλίγων δέ ἐστιν χρεία ἢ ἑνός* p^{3} (ℵ* *omit χρεία*) ℵ^{c} (B *χρεία ἐστίν*) C^{2} L f^{1} 33 syr^{hmg} cop^{bo} eth Origen$^{1/2}$ Basil Jerome Cyril // *μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, ὀλίγων δέ ἐστιν χρεία* 38 (syr^{pal}) cop^{boms} arm geo Origen$^{1/2}$ // *μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά* it^{c} // *θορυβάζῃ περὶ πολλά* (Clement) Augustine // *θορυβάζῃ* D it^{d} // *omit* it^{a,b,e,ff2,i,l,r1} syr^{s} Ambrose Possidius

[1] 2 {A} *πάτερ* p^{75} ℵ B f^{1} 700 it^{aur} vg syr^{s} Marcion Tertullian Origen Cyril // *πάτερ ἡμῶν* L arm // *πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς* (*see* Mt 6.9) A C D K P W X Δ Θ Π Ψ f^{13} 28 565 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 (1546 *ὑμῶν*) 1646 2148 2174 *Byz Lect* $l^{69s,m,185s,m,1127s,m}$ it$^{(a),b,(c),d,e,f,(ff2,i),l,q,r1?}$ syr^{c,p,h} cop^{sa,bo} eth geo Diatessaron Origen

[2] 2 {B} *ἐλθέτω ἡ βασιλεία σου* (*see* Mt 6.10) A B K L X Θ Π Ψ (p^{75vid} ℵ C P W Δ f^{13} 1241 *ἐλθάτω*) f^{1} 28 33 (565 1253 *omit σου*) 892 1009 1010 1071 1079 1195 1216 1230 1242 1344 1365 1546 1646 2148 2174 *Byz Lect* $l^{69s,m,185s,m,1127s,m}$ it^{a,aur,b,c,e,f,ff2,i,l,q,r1} vg syr^{c,s,p,h} cop^{sa,bo} arm geo^{1,B} Origen // *ἐλθέτω τὸ πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ καθαρισάτω ἡμᾶς* (162) 700 Marcion Gregory-Nyssa (Maximus *omit ἐφ' ἡμᾶς*) // *ἐφ' ἡμᾶς ἐλθέτω σου ἡ βασιλεία* D it^{d} // *omit* geo^{A}

[3] 2 {A} *σου·* (*see footnote 2*) p^{75} B L f^{1} vg syr^{c,s} arm Marcion Tertullian Origen Augustine Cyril // *σου· γενηθήτω τὸ θέλημά σου,* it^{a} vg^{mss} cop^{sa,bomss} geo // *σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.* (*see* Mt 6.10) (ℵ* *οὕτω καὶ ἐπὶ γῆς*) ℵ^{a} K X Π Ψ (ℵ^{c} A C D P W Δ Θ 892 1079 1195 l^{48} *omit τῆς*) f^{13} 28 33 (565 *omit σου*) 700 1009 1010

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1 *προσεύχεσθαι...αὐτοῦ* Lk 5.33

UMI

3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ	
καθ' ἡμέραν·	9:23
4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν,	
καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι	2:50; 6:42; 7:41
ἡμῖν·	
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν[4].	
5 Καὶ εἶπεν πρὸς αὐτούς, ~~Τίς ἐξ ὑμῶν ἕξει φίλον~~	1:18; 11:11, 12:25, 14:28, 15:4,
καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ,	1:6 (17:7; 7:6; [14:28]
Φίλε, χρῆσόν μοι τρεῖς ἄρτους, 6 ἐπειδὴ φίλος μου	7:6; 7:6
παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω	5:25
αὐτῷ· 7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ, Μή μοι	
κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία	
μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς	11:23bis, 12:13, 15:31, 22:21,
δοῦναί σοι. 8 λέγω ὑμῖν, ~~εἰ καὶ οὐ δώσει~~ αὐτῷ ἀναστὰς	1:39 (28, 23:43; 1:39
~~διὰ τὸ εἶναι~~ φίλον αὐτοῦ, ~~διά γε τὴν ἀναίδειαν~~ αὐτοῦ	2:4; 7:6; [81: 2:4. 19:11];
ἐγερθεὶς ~~δώσει αὐτῷ~~ ὅσων χρῄζει. 9 κἀγὼ ὑμῖν λέγω,	5:24 ([40: 18:4]
αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε·	
κρούετε, καὶ ἀνοιγήσεται ὑμῖν. 10 πᾶς γὰρ ὁ αἰτῶν	
λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοίγεται[5].	
11 ~~τίνα δὲ ἐξ ὑμῶν~~ αἰτήσει τὸν πατέρα ὁ υἱὸς	11:5/11:5; [14:28]

partitive ἐκ: 11:11,15,27,49,
12:6,13,25, 14:28, 15:4,16,
16:31, 17:7,15, 21:16, 22:23,
50, 24:13,22.

εἰ οὐ: 16:11,12,31, 18:4

1071 1216 (1230 *omit* σου *and* τῆς) 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* *l*$^{69s.m,185s.m,1127s.m}$ (it^{aur,b,c,d,e,f,ff2,i,l,q,r1} syr^{p,h} cop^{bo} eth ἐπὶ τῆς γῆς *or* ἐπὶ γῆς) Diatessaron Titus-Bostra

[4] **4** {A} **πειρασμόν** p^{75} ℵ^{*,a} B L *f*^{1} 700 vg syr^{s} cop^{sa,bo} arm geo Marcion Tertullian Origen Augustine Cyril // **πειρασμὸν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ** (*see* Mt 6.13) (ℵ^{c}) A C D K W X Δ Θ Π Ψ *f*^{13} 28 33 565 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 (1546 ὑμᾶς) 1646 2148 2174 *Byz Lect* *l*$^{69s.m,185s.m,1127s.m}$ it^{aur,b,c,d,f,ff2,i,l,q,r1} syr^{c,p,h} cop$^{bo mss}$ (eth) Diatessaron

[5] **10** {C} **ἀνοίγεται** p^{75} B D^{gr} syr^{c,s,p,h} cop^{bo} // **ἀνοιγήσεται** (*see* Mt 7.7, 8; Lk 11.9) p^{45vid} ℵ C L X Θ Ψ *f*^{1} *f*^{13} 28 33 565 700 892 1009 1071 1079 1195 1230 1241 1242 1253 1546 1646 2148 *l*$^{70pt,76pt,184,185s.m,211,950}$ arm geo // **ἀνοιχθήσεται** A K W Δ Π 1010 1216 1344 1365 2174 *Byz Lect* *l*$^{69s.m,70pt,76pt,1127s.m,1599m}$ // **ἀνοιγήσεται** *or* **ἀνοιχθήσεται** it^{aur,b,c,d,f,ff2,i,l,q,r1} vg cop^{sa}

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7 Μή...πάρεχε Mt 26.10; Lk 18.5; Ga 6.17 **8 διά...χρῄζει** Lk 18.5

ἰχθύν[6], καὶ ἀντὶ ἰχθύος[7] ὄφιν αὐτῷ ἐπιδώσει;[a] 12 ἢ καὶ 13:4; 14:31; 15:8(ἢ disjunctive)
αἰτήσει ᾠόν, ἐπιδώσει[8] αὐτῷ σκορπίον;[a] 13 εἰ οὖν ὑμεῖς 6:32
πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς 7:25
τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ [ὁ] ἐξ οὐρανοῦ[9] 5:15
δώσει πνεῦμα ἅγιον[10] τοῖς αἰτοῦσιν αὐτόν.[b] 1:15

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[6] **11** {B} ***ἰχθύν*** p^{45} (p^{75} *ἰσχύν*) B 1241 it^{ff2,i,l} syr^{s} cop^{sa} arm Marcion Origen Epiphanius // ***ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ; ἢ ἰχθύν*** ℵ L 28 33 700 892 1344 2148 *l*^{31,185} it$^{aur,b,c,(d),f,r1}$ vg cop^{bo} geo // ***ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν*** (*see* Mt 7.9) A C (D^{gr} *αὐτῷ ἐπιδώσει*) K W X Δ Θ Π Ψ *f*^{1} *f*^{13} 1009 1010 1071 1079 1195 1216 (1230 1253 *καὶ ἐάν*) 1365 1546 2174 *Byz Lect* *l*^{69s,m,70pt,185m,1127s,m} (*l*^{70pt} *δώσει*) it^{q} syr^{p,h} (syr$^{(c),h\ with\ *}$ *εἰ for ἤ*) eth Adamantius // ***ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἐὰν αἰτήσῃ ἰχθύν*** (*see* Mt 7.9) 1242

[7] **11** {C} ***καὶ ἀντὶ ἰχθύος*** p^{45,75} B cop^{sa} Marcion Epiphanius // ***μὴ ἀντὶ ἰχθύος*** ℵ A C D K L W X Δ Θ Π (Ψ *τοῦ ἰχθύος*) *f*^{1} *f*^{13} 28 33 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1365 1546 2148 2174 *Byz Lect* *l*^{69s,m,185s,m,1127s,m} it^{aur,b,c,d,f,ff2,i,l,q,r1} vg syr^{c,s,p,h} cop^{bo} arm geo Origen // ***μὴ καὶ ἀντὶ ἰχθύος*** Γ 1012 // ***μή*** 1344 cop$^{bo mss}$

[8] **12** {C} ***ἐπιδώσει*** p^{45,75} B L 892 cop^{sa} // ***μὴ ἐπιδώσει*** ℵ A C (D) K W X Δ Θ Π Ψ *f*^{1} *f*^{13} 28 33 565 700 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1365 1546 1646 2148 2174 *Byz Lect* *l*^{69s,m,70pt,185s,m,1127s,m} it^{a2,aur,b,c,d,f,ff2,i,l,q,r1} vg cop^{bo} arm geo

[9] **13** {D} ***ὁ ἐξ οὐρανοῦ*** (*see* Mt 7.11) A B C D K W Δ Θ Π *f*^{1} *f*^{13} 28 565 700 1009 1010 1079 1195 1230 1241 1242 1253 1365 1546 1646 2148 2174 *Byz Lect* *l*^{69s,m,185m} syr$^{(s),h}$ Antiochus // ***ὑμῶν ὁ ἐξ οὐρανοῦ*** *l*^{1127m} (*l*^{1127} *omit* ὁ) it^{aur,b,c,ff2,q,r1} // ***ἐξ οὐρανοῦ*** p^{75} ℵ L X Ψ 33 892 1071 1216 it^{a2,d,f} vg syr^{c,p} cop^{sa,bo} arm geo // ***ὁ οὐράνιος*** p^{45} *l*^{185} it^{1} (Epiphanius) Cyril // *omit* it^{i}

[10] **13** {B} ***πνεῦμα ἅγιον*** p^{75} ℵ A B C K W X Δ Π Ψ *f*^{1} *f*^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1241 1242 1365 1546 2148 2174 *Byz Lect* *l*^{69m,70pt,185m,1127m} it^{f,q} syr^{c,p,h} cop^{sa,bo} geo Tertullian Epiphanius // ***πνεῦμα ἀγαθόν*** p^{45} L 1230 1253 1646 *l*^{4,12,15,19,69,70pt,185,211,1127} it^{aur} vg syr^{hmg} Cyril // ***ἀγαθὸν δόμα*** D it$^{(a2),b,c,d,ff2,i,l,r1}$ Origen Ambrose mss$^{acc.\ to\ Ambrose}$ // ***δόματα ἀγαθά*** Θ *l*^{32m,1599m} Diatessaron^{i,1} // ***ἀγαθὸν δόμα πνεύματος ἁγίου*** eth // ***ἀγαθά*** (*see* Mt 7.11) syr^{s} arm

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[a a] **11–12** *a* question, *a* question: TR WH Bov Nes BF^{2} AV RV ASV TT Luth Jer Seg // *a* minor, *a* question: RSV NEB Zür

[b] **13** *b* major: WH Bov Nes BF^{2} Seg // *b* question: TR AV RV ASV RSV^{ed} // *b* exclamation: RSV^{ed} NEB TT Zür Luth Jer

UMI

Jesus and Beelzebul

(Mt 12.22–30; Mk 3.20–27)

14 Καὶ ἦν ἐκβάλλων δαιμόνιον[, καὶ αὐτὸ ἦν][11] κωφόν· 2:8
ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. 1:8; 4:33; 3:1
καὶ ἐθαύμασαν οἱ ὄχλοι· **15** τινὲς δὲ ἐξ αὐτῶν εἶπαν, 11:5
Ἐν Βεελζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ 4:33
δαιμόνια· **16** ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ 4:33; 3:18
ἐζήτουν παρ' αὐτοῦ. **17** αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοή- 4:30
ματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμε-
ρισθεῖσα ἐρημοῦται,[c] καὶ οἶκος ἐπὶ οἶκον πίπτει. **18** εἰ 6:32
δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθή-
σεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκ-
βάλλειν με τὰ δαιμόνια. **19** εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ 4:33; 6:32
ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; 4:33
διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. **20** εἰ δὲ ἐν δακτύλῳ
θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ 4:33; 1:66; 4:43
βασιλεία τοῦ θεοῦ. **21** ~~ὅταν~~ ὁ ἰσχυρὸς καθωπλισμένος [66: 11:34]
φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρ- 2:3; 1:79; 8:3
χοντα αὐτοῦ· **22** ~~ἐὰν δὲ~~ ἰσχυρότερος αὐτοῦ ἐπελθὼν
νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ᾗ ἐπεποίθει, 4:11
καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. **23** ὁ μὴ ὢν μετ' ἐμοῦ 11:7
κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει[12]. 9:50; 11:7

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[11] **14** {D}, **καὶ αὐτὸ ἦν** A^{c} C K W X Δ Θ Π Ψ f^{13} 28 565 (700^{*vid} **αὐτῷ**) 700^{c} 1009 1010 1071 1079 1195 1216 1230 1242 1253 1365 1546 1646 2148 2174 *Byz Lect* it^{a2,aur,b,c,f,ff2,i,l,q,r1} vg syr$^{(p),h}$ geo Diatessaron // *omit* $\mathfrak{p}^{45,75}$ ℵ A* B L f^{1} 33 892 1241 (syr^{c,s}) cop^{sa,bo} arm eth

[12] **23** {A} **σκορπίζει** (*see* Mt 12.30) $\mathfrak{p}^{45}$ ($\mathfrak{p}^{75}$ **σκορπίσει**) ℵ^{a} A B C* D K W X Δ Π f^{1} f^{13} 28 565 700 1010 1079 1195 1216 1230 1241 1242 1253 1365 1546 1646 2148 2174 *Byz Lect* it^{a2,aur,b,c,d,f,ff2,i,l,q,r1} vg syr^{c,p,h} cop$^{sa,bo^{ms}}$ arm geo Diatessaron // **σκορπίζει με** ℵ^{*,b} C^{2} L Θ Ψ 33 892 1009 1071 (syr^{s}) cop^{bo} eth

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[c] **17** *c* minor: WH Bov Nes BF^{2} RV^{mg} ASV^{mg} RSV TT Zür Luth Jer Seg // *c* major: (TR) AV RV ASV NEB TT^{mg}

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15 εἶπαν...δαιμόνια Mt 9.34 **16 πειράζοντες...αὐτοῦ** Mt 12.38; 16.1; Mk 8.11; 1 Cor 1.22 **20 δακτύλῳ θεοῦ** Ex 8.19 **21–22** Ps Sol 5.4 **23 ὁ μὴ ὢν μετ' ἐμοῦ...ἐστιν** Mk 9.40; Lk 9.50

UMI

The Return of the Unclean Spirit

(Mt 12.43–45)

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀν- 4:33; 4:35/4:35; 2:25
θρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν,[d]
καὶ μὴ εὑρίσκον[d] λέγει[13], Ὑποστρέψω εἰς τὸν οἶκόν μου 1:56
ὅθεν ἐξῆλθον· 25 καὶ ἐλθὸν εὑρίσκει σεσαρωμένον[14] καὶ
κεκοσμημένον. 26 τότε πορεύεται καὶ παραλαμβάνει 1:6
ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτά, καὶ εἰσελθόντα 11:26
κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου 2:6
ἐκείνου χείρονα τῶν πρώτων.

True Blessedness

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις 1:8/1:8; 6:20
φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία 11:5
ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας. 28 αὐτὸς 4:30
δὲ εἶπεν, Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ
θεοῦ καὶ φυλάσσοντες.

The Demand for a Sign

(Mt 12.38–42; Mk 8.12)

29 Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν, Ἡ 3:1; 3:8; 7:31
γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ
σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.

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[13] **24** {C} **λέγει** 𝔭^{45} ℵ* A C D K W Δ Π Ψ *f*^{1} *f*^{13} 28 565 700 1009 1010 1079 1195 1216 1230 1242 1253 1365 1546 1646 2148 2174 *Byz Lect* it$^{a2, aur, c, d, f, ff2, i, q, r1}$ vg syr$^{c, s, p}$ arm geo // **τότε λέγει** (*see* Mt 12.44) 𝔭^{75} ℵ^{c} B L X Θ Ξ 0124 33 892 1071 1241 *l*$^{18, 184}$ it$^{b, l}$ syr^{h} cop$^{sa, bo}$ eth Origen^{lat}

[14] **25** {B} **σεσαρωμένον** 𝔭^{75} ℵ* A D K W X Δ Θ Π 0124 28 565 700 1009 1010 1071 1079 1216 1241 1242 1546 1646 2148 *Byz Lect* it$^{(a2), aur, b, c, (d), e, ff2, i, q, t}$ vg syr$^{c, s, p, h}$ cop^{sa} arm geo^{1} // **σχολάζοντα** 1365 // **σχολάζοντα σεσαρωμένον** ℵ^{c} B C L Ξ Ψ *f*^{1} *f*^{13} 33 892 1195 1230 2174 it$^{f, l, r1}$ cop^{bo} eth Origen^{lat} // **σεσαρωμένον σχολάζοντα** 69 124 346 geo^{2} // **σχολάζοντα καὶ σεσαρωμένον** 1253 syr$^{h\ with\ *}$

[d d] **24** *d* minor, *d* none: (TR) WH Bov Nes BF^{2} (AV) (RV) (RSV) (NEB) (TT) (Zür) (Jer) (Seg) // *d* none, *d* major: WH^{mg} Luth // *d* minor, *d* minor: ASV

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26 **γίνεται...πρώτων** Jn 5.14 **27** **Μακαρία...σε** Lk 1.28, 42, 48 **29** **Ἡ γενεὰ... Ἰωνᾶ** Mt 16.4 **σημεῖον ζητεῖ** 1 Cor 1.22

UMI

30 ~~καθὼς γὰρ ἐγένετο~~ Ἰωνᾶς τοῖς Νινευίταις σημεῖον, 1:2; [4: 17:26, 17:28; 17:24]
~~οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου~~ τῇ γενεᾷ ταύτῃ. 1:25; 7:31
31 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν
ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι 5:8; 7:31
ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. **32** ἄνδρες 1:20; 5:8
Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς 1:39; 7:31
ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ 10:13
κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. 1:20

The Light of the Body
(Mt 5.15; 6.22-23)

33 Οὐδεὶς λύχνον ἅψας εἰς κρύπτην τίθησιν [οὐδὲ ὑπὸ 1:66
τὸν μόδιον][15] ἀλλ' ἐπὶ τὴν λυχνίαν, ~~ἵνα οἱ εἰσπορευ-~~ 8:16; [8:16]
~~όμενοι τὸ φῶς βλέπωσιν~~. **34** ὁ λύχνος τοῦ σώματός ἐστιν
ὁ ὀφθαλμός σου. ~~ὅταν~~ ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ [11:21]
ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ~~ἐπὰν δὲ~~ πονηρὸς ᾖ,
καὶ τὸ σῶμά σου σκοτεινόν. **35** σκόπει οὖν μὴ ~~τὸ φῶς~~ [6:41]
~~τὸ ἐν σοὶ σκότος ἐστίν~~. **36** εἰ οὖν τὸ σῶμά σου ὅλον
φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινὸν 3:11; 7:2
ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

The Denouncing of the Pharisees and Lawyers
(Mt 23.1-36; Mk 12.38-40; Lk 20.45-47)

37 Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως
ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. **38** ὁ δὲ
Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ 3:7
τοῦ ἀρίστου. **39** εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν 1:13

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[15] **33** {D} *οὐδὲ ὑπὸ τὸν μόδιον* (*see* Mt 5.15; Mk 4.21) ℵ A B C D K W X Δ Θ Π Ψ f^{13} 28 33 (565 1365 ἤ *for* οὐδέ) 892 1009 1010 1071 1079 1195 1216 1230 1242 (1253 l^{211} ἐπί *for* ὑπό) 1344 1546 1646 2174 *Byz Lect* $l^{69s,m,1127s,m}$ it$^{a,aur,b,c,d,e,f,ff^2,i,q,r^1}$ vg syr$^{(c,p),h,pal}$ cop^{bo} (cop$^{bo^{mss}}$ ἤ *for* οὐδέ) (Clement) // *omit* $\mathfrak{p}^{45,75}$ L Ξ 0124 f^1 700 1241 (2148 *omit also* ἀλλ' ἐπὶ τὴν λυχνίαν) syr^s cop^{sa} arm geo

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31 βασίλισσα...Σολομῶνος 1 Kgs 10.1-10; 2 Chr 9.1-12 **32** ἄνδρες...Ἰωνᾶ Jon 3.8, 10
33 Mk 4.21; Lk 8.16 **37** ἐρωτᾷ...ἀνέπεσεν Lk 7.36; 14.1 **38** οὐ...ἀρίστου Mt 15.2

ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ
πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς
καὶ πονηρίας. 40 ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ
τὸ ἔσωθεν ἐποίησεν; 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, 6:24
καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν. 42 ἀλλὰ οὐαὶ 1:20
ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον
καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν
κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι
κἀκεῖνα μὴ παρεῖναι[16]. 43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς
καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. 44 οὐαὶ ὑμῖν, ὅτι
ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι [οἱ]
περιπατοῦντες ἐπάνω οὐκ οἴδασιν. 10:19

45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ, 3:11; 7:30
Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. 46 ὁ δὲ
εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς 7:30
ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν 2:50/6:42
δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. 47 οὐαὶ
ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ
πατέρες ὑμῶν ἀπέκτειναν αὐτούς. 48 ἄρα μάρτυρές ἐστε 1:66
καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι
αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε[17].

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[16] **42** {B} **ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα** (*or* **καὶ ἐκεῖνα**) **μὴ παρεῖναι** 𝔭^{75} B L f^{13} 1071 (28 700 *omit* **δέ**, 1241 *omit* **δέ** *and* **μή**) (𝔭^{45} C K X Δ Θ Π Ψ 0108 33 892 1009 1079 1546 2148 $l^{69,70,185,211,950,1127,1579}$ **ἀφιέναι**, *see* Mt 23.23) (ℵ* **ἀφεῖναι**, ℵ^{c} W f^{1} 565 1010 1195 1230 1242 1253 1344 1365 1646 l^{184} **ἀφιέναι** *and omit* **δέ**) (1216 **ποιεῖν...ἀφιέναι**, 2174 **ποιεῖν...ἀφιέναι**...*omit* **δέ**) (A **δεῖ...παραφεῖναι**...*omit* **δέ**) *Byz Lect* it$^{a,aur,(b),c,e,f,ff2,i,l,q,r1}$ vg syr$^{(c,s),p,h}$ cop^{sa,bo} (cop^{bomss} *omit* **δέ**) arm geo // *omit* D it^{d} Marcion

[17] **48** {C} **οἰκοδομεῖτε** 𝔭^{75} ℵ B D L 1241 it^{a,b,d,e,i,l,r1} syr^{s} cop^{sa,bo} // **οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα** A C K W X Δ Θ Π Ψ 28 33 565 700 892 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* $l^{69s,m,70s,m,1127s,m}$ it^{aur,c,f,q} vg syr^{p,h} cop^{bomss} eth Lucifer // **οἰκοδομεῖτε τὰ μνημεῖα αὐτῶν** 1009 1010 l^{184} (Chrysostom) // **οἰκοδομεῖτε τοὺς τάφους αὐτῶν** f^{1} Lucifer // **τοὺς τάφους αὐτῶν οἰκοδομεῖτε** f^{13} arm geo // *you are the sons of those murderers* (*see* Mt 23.31) syr^{c}

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42 ἀποδεκατοῦτε...λάχανον Lv 27.30

49 διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ
εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν 11:5
ἀποκτενοῦσιν καὶ διώξουσιν, 50 ἵνα ἐκζητηθῇ τὸ αἷμα
πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς
κόσμου ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ αἵματος Ἅβελ 7:31
ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ
θυσιαστηρίου καὶ τοῦ οἴκου· ~~ναί, λέγω ὑμῖν~~, ἐκζητηθή- [7:26]
σεται ἀπὸ τῆς γενεᾶς ταύτης. 52 οὐαὶ ὑμῖν τοῖς νομικοῖς, 7:30; 7:31
ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε 4:11; 6:42
καὶ τοὺς εἰσερχομένους ἐκωλύσατε. 53 Κἀκεῖθεν ἐξελ- 3:1
θόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι 3:8; 5:21
δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,
54 ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.

A Warning against Hypocrisy

12 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, 1:76; 3:1
ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς 2:15; 3:8
μαθητὰς αὐτοῦ[a] πρῶτον,[a] ~~Προσέχετε ἑαυτοῖς~~ ἀπὸ τῆς for σεαυτοῦ: 3:8, 12:33,57;
ζύμης, ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων[1]. 2 οὐδὲν 8:3 16:9, 17:3,14, 21:30,34,
δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ 22:17, 23:28; [80: 17:3,
κρυπτὸν ὃ οὐ γνωσθήσεται. 3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ 21:34; 20:46]
εἴπατε ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς 5:25
ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν
δωμάτων.

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[1] **1** {C} ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων 𝔓^{75} B L 1241 it^{e} cop^{ms} // τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις (*see* Mt 16.6; Mk 8.15) 𝔓^{45} א A C D K W X Δ Θ Π Ψ *f*^{1} *f*^{13} (28 ὅτι) 33 565 700 892 1009 1010 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{a,aur,b,c,d,f,i,l,q,r1} vg syr^{c,s,p,h} cop^{bo} arm eth geo Marcion Diatessaron Tertullian Lucifer Epiphanius // ἥτις ἐστὶν ὑπόκρισις 1071* (1071^{mg} *add* τῆς ζύμης τῶν Φαρισαίων)

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[a] [a] **1** *a* none, *a* minor: TR WH Bov Nes BF^{2} AV RV ASV RSV NEB TT Zür Luth Jer Seg // *a* minor, *a* none: RV^{mg} ASV^{mg} Jer^{mg} Seg^{mg}

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51 αἵματος Ἅβελ Gn 4.8 αἵματος...οἴκου 2 Chr 24.20–21 **54** Lk 20.20
12 **1** Προσέχετε...Φαρισαίων Mt 16.6; Mk 8.15 **2** Mt 10.26; Mk 4.22; Lk 8.17

Whom to Fear
(Mt 10.28–31)

4 *Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ*	9:27; 7:6; 1:13
τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων	5:27
περισσότερόν τι ποιῆσαι. 5 ~~*ὑποδείξω δὲ ὑμῖν τίνα*~~	[6:47]
φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα	
ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν· ~~*ναί, λέγω ὑμῖν*~~,	4:6; [6:47]
τοῦτον φοβήθητε. 6 *οὐχὶ πέντε στρουθία πωλοῦνται ἀσ-*	1:60
σαρίων δύο; καὶ ~~*ἓν ἐξ αὐτῶν*~~ *οὐκ ἔστιν ἐπιλελησμένον*	11:5; [74: 15:4, 17:15, 22:30]
~~*ἐνώπιον τοῦ θεοῦ*~~. 7 *ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς*	1:15; [1:76]
ὑμῶν πᾶσαι ἠρίθμηνται. μὴ φοβεῖσθε· πολλῶν στρουθίων	1:13
διαφέρετε.	

Confessing Christ before Men
(Mt 10.32–33; 12.32; 10.19–20)

8 *Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμ-*	9:27
προσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολο-	
γήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ· 9 *ὁ*	
δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθή-	1:15; [1:76]
σεται ~~*ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ*~~. 10 *καὶ πᾶς ὃς*	6:38
ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ·	13:4
τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθή-	1:15
σεται. 11 *ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς*	6:38
καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς	4:6
[ἢ τί][2] *ἀπολογήσησθε ἢ τί εἴπητε·* 12 *τὸ γὰρ ἅγιον*	1:15
πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.	4:15; 10:21/13:21; 5:15

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[2] 11 {C} *πῶς ἢ τί* p^{45vid,75} ℵ A B K L W X Δ Θ Π Ψ 0191 *f*^{1} *f*^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* *l*^{69s,m,70s,m,211s,m,547m,1127s,m} it^{aur,f} vg syr^{h,pal} cop$^{(sa^{mss}),bo}$ arm geo Basil // *πῶς* D it^{a,b,c,d,e,ff2,i,l,q} syr^{c,p} cop^{sa} eth Clement Origen Cyril-Jerusalem // *τί* it^{r1} syr^{s}

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7 *αἱ...φοβεῖσθε* Lk 21.18; Ac 27.34 *πολλῶν...διαφέρετε* Lk 12.24 9 Lk 9.26
10 Mk 3.28–29 11–12 Mk 13.11; Lk 21.12–15

UMI

The Parable of the Rich Fool

13 Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ, Διδάσκαλε, εἰπὲ 1:13; 11:5
τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. 11:7
14 ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέστησεν κριτὴν 5:20
ἢ μεριστὴν[3] ἐφ' ὑμᾶς; 15 εἶπεν δὲ πρὸς αὐτούς, Ὁρᾶτε 1:13
καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ 1:37
περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων 8:3
αὐτῷ. 16 ~~Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς~~ λέγων, 1:13; [6:39]
Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. 17 καὶ 10:30/ 7:2
διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω 1:29; 3:8; 3:10; 1:37
ποῦ συνάξω τοὺς καρπούς μου; 18 καὶ εἶπεν, Τοῦτο 8:25; 1:18
ποιήσω· καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδο-
μήσω, καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθά 2:6
μου, 19 καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχή, ἔχεις πολλὰ
ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε,
εὐφραίνου. 20 εἶπεν δὲ αὐτῷ ὁ θεός, Ἄφρων, ταύτῃ Joys of the table: 15:23,24,29,
τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ[4]· ἃ δὲ ἡτοί- 6:38; 5:25 [32; 16:19; 1:13
μασας, τίνι ἔσται; 21 οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ 1:25
μὴ εἰς θεὸν πλουτῶν.[5]

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[3] **14** {B} *κριτὴν ἢ μεριστήν* 𝔓^{75} ℵ B L 0191 *f*^{1} *f*^{13} 33 700 892 1241 cop$^{\text{sa}^{\text{mss}}}$ arm geo // *δικαστὴν ἢ μεριστήν* A K W X Δ Θ Π Ψ 565 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* Basil // *μεριστὴν ἢ δικαστήν* 472 *l*^{1642} eth // *κριτὴν ἢ δικαστήν* 69 // *κριτὴν* (*or δικαστήν*) *ἢ μεριστήν* it$^{\text{aur,b,e,f,ff2,i,l,q,r1}}$ vg syr$^{\text{(p),h}}$ cop$^{\text{bo}}$ // *ἄρχοντα καὶ δικαστήν* (*see* Ac 7.27, 35) 157 // *κριτήν* D it$^{\text{(a),c,d}}$ (syr$^{\text{c,s}}$) Marcion Tertullian // *δικαστήν* 28 // *μεριστήν* cop$^{\text{sa}^{\text{ms}}}$

[4] **20** {D} *τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ* ℵ A K W X Δ Θ Π Ψ *f*^{1} *f*^{13} 28 565 700 892 1009 1010 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 *Byz Lect* it$^{\text{a,aur,b,e,f,l,q}}$ vg (arm) Marcion Clement (Tertullian) Origen$^{\text{gr,lat}}$ Cyprian Basil Augustine Antiochus // *τὴν ψυχήν σου αἰτοῦσιν ἀπὸ σοῦ* 𝔓^{75} B L 070$^{\text{vid}}$ 33 // *τὴν ψυχήν σου ἀπαιτοῦσιν* (*or αἰτοῦσιν*) *ἀπὸ σοῦ* syr$^{\text{c,s,p,h}}$ // *ἀπαιτοῦσιν τὴν ψυχήν σου ἀπὸ σοῦ* D 1071 *l*^{60} it$^{\text{(c),(d),ff2}}$ cop$^{\text{sa,bo}}$ eth geo Irenaeus$^{\text{lat}}$ (Clement) Origen Cyprian // *ἀπαιτοῦσιν ἀπὸ σοῦ τὴν ψυχήν σου* 69 it$^{\text{i}}$ Origen$^{\text{gr,lat}}$ Antiochus

[5] **21** {B} *include verse 21* 𝔓^{45,75} ℵ A B K L W X Δ Θ Π Ψ 070 *f*^{1} 28 33

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14 *τίς...κριτὴν...ὑμᾶς* Ex 2.14; Ac 7.27 **15** *Ὁρᾶτε...πλεονεξίας* 1 Tm 6.9-10 **19–20** Sir 11.19 **21** Mt 6.20

Care and Anxiety

(Mt 6.25–34, 19–21)

22 Εἶπεν δὲ πρὸς τοὺς μαθητάς[6], Διὰ τοῦτο λέγω 1:13
ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι
τί ἐνδύσησθε. 23 ἡ γὰρ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς
καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 κατανοήσατε τοὺς κόρα- 6:41
κας ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν
ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ
μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. 25 ~~τίς δὲ ἐξ~~ 5:15; 11:5/11:5; [14:28]
~~ὑμῶν μεριμνῶν~~ δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι 3:20
πῆχυν; 26 εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν 6:32
λοιπῶν μεριμνᾶτε; 27 κατανοήσατε τὰ κρίνα πῶς αὐ- 6:41
ξάνει· οὐ κοπιᾷ οὐδὲ νήθει[7]· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν 9:27
ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.
28 εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον 6:32; ;0:25
εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιάζει, πόσῳ 1:25; 5:15
μᾶλλον ὑμᾶς, ὀλιγόπιστοι. 29 καὶ ὑμεῖς μὴ ζητεῖτε τί
φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε· 30 ταῦτα
γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν· ὑμῶν δὲ ὁ
πατὴρ οἶδεν ὅτι χρῄζετε τούτων. 31 πλὴν ζητεῖτε τὴν 6:24

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565 700 1009 1010 1079 1195 1230 1241 1242* 1253 1344 1365 1546 *Byz* $l^{76,185,950}$ it$^{\mathrm{aur,c,e,f,ff^2,i,l,q,r^1}}$ vg syr$^{\mathrm{c,s,p,h,pal^{mss}}}$ cop$^{\mathrm{sa,bo}}$ arm geo ‖ *omit verse 21* D it$^{\mathrm{a,b,d}}$ ‖ *after verse 21 add* ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω (*see* Lk 8.8; Mt 11.15) f^{13} 892* (892$^{\mathrm{mg}}$ πρὸς ταῦτα) (1071 *omit* ταῦτα . . . ἐφώνει) 1216 1242$^{\mathrm{mg}}$ 1646 2148 *Lect* syr$^{\mathrm{pal^{ms}}}$

[6] 22 {C} *μαθητάς* 𝔓$^{\mathrm{45vid,75}}$ B 1241 it$^{\mathrm{c,e}}$ ‖ *μαθητὰς αὐτοῦ* ℵ A D K L W X Δ Θ Π Ψ 070 f^1 f^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 *Byz* it$^{\mathrm{a,aur,b,d,f,ff^2,i,l,q,r^1}}$ vg syr$^{\mathrm{c,s,p,h}}$ cop$^{\mathrm{sa,bo}}$ arm geo

[7] 27 {D} *αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει* (*see* Mt 6.28) 𝔓$^{\mathrm{45,75}}$ ℵ A B K L W X Δ Θ Π Ψ 070 f^1 f^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{\mathrm{(aur),(e),f,q}}$ vg syr$^{\mathrm{p,h}}$ cop$^{\mathrm{sa,bo}}$ arm eth geo Diatessaron ‖ *οὔτε νήθει οὔτε ὑφαίνει* D it$^{\mathrm{d}}$ syr$^{\mathrm{c,s}}$ Clement Tertullian ‖ *οὔτε ὑφαίνει οὔτε νήθει* it$^{\mathrm{a}}$ Marcion ‖ *αὐξάνει· οὐ κοπιᾷ οὔτε νήθει οὔτε ὑφαίνει* it$^{\mathrm{b,ff^2,i,l,r^1}}$ (it$^{\mathrm{e}}$ *omit* οὐ κοπιᾷ)

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24 κατανοήσατε...αὐτούς Ps 147.9 πόσῳ...πετεινῶν Lk 12.7 27 Σολομὼν...αὐτοῦ 1 Kgs 10.4–7; 2 Chr 9.3–6

UMI

βασιλείαν αὐτοῦ[8], καὶ ταῦτα προστεθήσεται ὑμῖν. 32 Μὴ 2:12; 3:20; 1:13
φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν
δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε τὰ ὑπάρχοντα
ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια 12:1
μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς,
ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει· 34 ὅπου
γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν 2:6
ἔσται.

Watchful Servants

(Mt 24.45–51)

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ 12:37; 17:8
λύχνοι καιόμενοι, 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσ- 6:48; 2:25
δεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν 2:3
γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν 5:7; 5:13
αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος 5:7/10:39
εὑρήσει γρηγοροῦντας· ἀμὴν ~~λέγω ὑμῖν ὅτι~~ περιζώσεται 12:35; [4:24]
καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς.
38 κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ
~~εὕρῃ οὕτως~~, μακάριοί εἰσιν ἐκεῖνοι. 39 τοῦτο δὲ γινώσκετε 1:25; [12:43]
ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται,
οὐκ[9] ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. 40 καὶ

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[8] **31** {C} *αὐτοῦ* ℵ B D^{gr*} L Ψ 892 it^{a,e} cop^{sa,bo} Athanasius // *τοῦ θεοῦ* 𝔓^{45} A D^{b} K W X Δ Θ Π 070 f^1 f^{13} 28 33 565 700 1009 1010 1071 1079 1195 1216 1230 1241 1242 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{aur,b,d,e,f,ff2,i,l,q,r1} vg^{ww} syr^{c,s,p,h} arm geo Marcion Diatessaron Clement$^{2/4}$ // *τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ* (*see* Mt 6.33) 1253 vg^{cl} // *τῶν οὐρανῶν* Clement$^{2/4}$ // *omit* 𝔓^{75}

[9] **39** {B} *οὐκ* 𝔓^{75} ℵ* (D *omit ἀφῆκεν...αὐτοῦ*) it$^{(d),e,i}$ syr^{c,s} cop^{sa,ach} arm Marcion Tertullian // *ἐγρηγόρησεν ἂν καὶ οὐκ* (*see* Mt 24.43) (ℵ^{a} *omit ἄν*) ℵ^{c} A B K L P W X Δ Θ Π Ψ 070 f^1 f^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 (1253 *οὖν ἄν*) 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{(aur),b,c,(f),ff2,(l,q),r1}$ (vg) syr^{p,h} cop$^{sa^{ms},bo}$ (cop$^{bo^{mss}}$ *omit καί*) eth geo Diatessaron^{a,i,n} Basil John-Damascus

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32 *εὐδόκησεν...βασιλείαν* Lk 22.29; Re 1.6 **33** *Πωλήσατε...ἐλεημοσύνην* Mt 19.21; Mk 10.21; Lk 18.22 **35** *ὀσφύες περιεζωσμέναι* Ex 12.11; 1 Kgs 18.46; 2 Kgs 4.29; 9.1; Job 38.3; 40.7; Pr 31.17; Jr 1.17; Eph 6.14; 1 Pe 1.13 *λύχνοι καιόμενοι* Mt 25.1, 7 **36** *ἀνθρώποις...αὐτῷ* Mk 13.35–37 *πότε...αὐτῷ* Mt 25.6 **37** *περιζώσεται...αὐτοῖς* Lk 17.7–8; Jn 13.4 **39–40** Mt 24.43–44 **39** *ποίᾳ...ἔρχεται* 1 Th 5.2

UMI

ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ 6:38
ἀνθρώπου ἔρχεται.
41 Εἶπεν δὲ ὁ Πέτρος, Κύριε, ~~πρὸς ἡμᾶς τὴν παρα-~~ 1:13; 4:23; [4:23]
~~βολὴν ταύτην λέγεις~~ ἢ καὶ πρὸς πάντας; 42 καὶ εἶπεν 5:23; 1:18
ὁ κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος[b] ὁ φρόνιμος, 1:66/1:66
ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ 1:74
διδόναι ἐν καιρῷ [τὸ] σιτομέτριον; 43 μακάριος ὁ
δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ ~~εὑρήσει ποι-~~ 10:39; [75: 12:38, 24:24];[2:48]
~~οῦντα οὕτως~~· 44 ~~ἀληθῶς λέγω ὑμῖν~~ ὅτι ἐπὶ πᾶσιν τοῖς 1:25; 8:3; [9:27]
ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 45 ἐὰν δὲ εἴπῃ ὁ
δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός
μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς 3:8
παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, 46 ἥξει 5:30; 2:16
ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ 1:5; 6:38; 1:21
καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ 6:38
τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. 47 ἐκεῖνος δὲ 1:66
ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ
ἑτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται
πολλάς· 48 ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, 3:8
δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ ζητη- 6:38
θήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολύ, περισσότερον 6:38
αἰτήσουσιν αὐτόν. 13:4

Jesus the Cause of Division

(Mt 10.34–36)

49 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω[c] εἰ
ἤδη ἀνήφθη.[c] 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ 3:7
πῶς συνέχομαι ἕως ὅτου τελεσθῇ.[c] 51 ~~δοκεῖτε ὅτι~~ εἰρήνην 4:38; 7:37/ἕως ὅτου: 13:8; 22:16;
παρεγενόμην δοῦναι ἐν τῇ γῇ; ~~οὐχί, λέγω ὑμῖν, ἀλλ' ἢ~~ 1:60 ([3: 13:2,4]
διαμερισμόν. 52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ 1:20; 1:48

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[b] **42** *b* none: Bov Nes BF^2 (RV) (ASV) (RSV) (NEB) (TT) (Zür) (Luth) (Jer) (Seg) // *b* minor: WH RV^{mg} ASV^{mg} // different text: TR AV

[c c c] **49–50** *c* none, *c* major, *c* major: Bov Nes BF^2 // *c* none, *c* question, *c* major: WH // *c* question, *c* minor, *c* question: TR // *c* question, *c* exclamation, *c* exclamation: Seg^{mg} // *c* none, *c* exclamation, *c* exclamation: ASV^{mg} RSV NEB TT Zür Luth Jer // *c* minor, *c* question, *c* exclamation: AV RV ASV Seg

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44 *ἐπὶ πᾶσιν...αὐτόν* Mt 25.21, 23 **47** Jas 4.17 **50** *βάπτισμα...βαπτισθῆναι* Mk 10.38–39 **51** *δοκεῖτε...γῇ* Lk 2.14

οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν,[d]
53 διαμερισθήσονται[d] πατὴρ ἐπὶ υἱῷ
καὶ **υἱὸς ἐπὶ πατρί,**
μήτηρ ἐπὶ τὴν θυγατέρα
καὶ **θυγάτηρ ἐπὶ τὴν μητέρα,**
πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς
καὶ **νύμφη ἐπὶ τὴν πενθεράν.**

Discerning the Time

(Mt 16.2–3)

54 Ἔλεγεν δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε [τὴν] 3:7/5:36; 2:4
νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι 5:13; 1:25
Ὄμβρος ἔρχεται, καὶ γίνεται οὕτως· 55 καὶ ὅταν νότον 1:25
πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται. 56 ὑπο- 1:25
κριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε
δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκι-
μάζειν[10];

Settling with Your Accuser

(Mt 5.25–26)

57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; 58 ὡς 1:66/12:57; 2:4; 12:1; 1:23
γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα,[e] ἐν
τῇ ὁδῷ[e] δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε
κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσει
τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν.
59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον without ἄν: 15:4; 17:8; 22:34
λεπτὸν ἀποδῷς.

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[10] **56** {C} **πῶς οὐκ οἴδατε δοκιμάζειν** $\mathfrak{p}^{75}$ ℵ B L Θ 33 892 1241 syr^{hmg} cop$^{sa, bo}$ eth Diatessaron^{a} // **οὐκ οἴδατε δοκιμάζειν** (it$^{ff2, l}$) (syr^{s}) cop$^{sa^{ms}, bo^{mss}}$ Marcion // **πῶς οὐ δοκιμάζετε** $\mathfrak{p}^{45}$ A K W Δ Π Ψ f^{1} f^{13} 28 565 700 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{aur, f, q}$ vg syr$^{p, h}$ arm geo // **πῶς οὐκ οἴδατε δοκιμάζεται** [=**δοκιμάζετε**] 070 // **οὐ δοκιμάζετε** D it$^{b, c, d, e, i, r1}$ syr^{c}

[d d] **52–53** *d* minor, *d* none: WH (Zür) (Luth) // *d* major, *d* minor: RV ASV RSV Jer // *d* none; *d* minor: Bov Nes BF² (NEB) TT (Seg) // different text: TR AV

[e e] **58** *e* minor, *e* none: TR WH Bov Nes BF² RV ASV RSV NEB TT Zür Luth Jer Seg // *e* none, *e* minor // *e* minor, *e* minor: AV

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53 Mic 7.6 **54–56** Mt 16.2–3

Repent or Perish

13 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλᾶτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. 2 ~~καὶ ἀποκριθεὶς εἶπεν~~ αὐτοῖς, ~~Δοκεῖτε ὅτι~~ οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν; 3 ~~οὐχί, λέγω ὑμῖν, ἀλλ~~’ ἐὰν μὴ μετανοῆτε πάντες ὁμοίως ἀπολεῖσθε. 4 ἢ ἐκεῖνοι οἱ δέκα ὀκτὼ ἐφ’ οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, ~~δοκεῖτε ὅτι~~ αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἰερουσαλήμ; 5 ~~οὐχί, λέγω ὑμῖν~~, ἀλλ’ ἐὰν μὴ μετανοῆτε πάντες ὡσαύτως ἀπολεῖσθε.

The Parable of the Barren Fig Tree

6 ~~Ἔλεγεν δὲ ταύτην τὴν παραβολήν~~ Συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν. 7 εἶπεν δὲ πρὸς τὸν ἀμπελουργόν, Ἰδοὺ τρία ἔτη ἀφ’ οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω. ἔκκοψον [οὖν][1] αὐτήν· ἱνατί καὶ τὴν γῆν καταργεῖ; 8 ~~ὁ δὲ ἀποκριθεὶς~~ λέγει ~~αὐτῷ~~, Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια· 9 κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον — εἰ δὲ μήγε[2], ἐκκόψεις αὐτήν.

for demonstrative: 1:36; 2:38;
10:7,21; 13:1,31; 20:19; 23:12;
[24:13,31.
7:18
[5:5]
3:13; [12:51]
1:60; 10:13; 3:11
11:12
[12:51]
casus pendens: 1:36; 12:10;
1:60 12:48; 3:13
10:13
3:7/5:36; 4:23; 11:5/7:2
1:13
1:38/temporal = 13:26/15:29;
7:45
[8:21]
historic present in parables:
16:7,23,24; 19:22; 2:12; 12:
5:36 50/7:37

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[1] **7** {C} ἔκκοψον οὖν 𝔭^{75} A L X Θ Ψ 070 f^{13} 33 892 1009 1071 1195 1230 1253 1646 it$^{a, aur, b, c, f, ff^2, i, l, q, r^1}$ vg syr^{h} (syr^{s} δέ) cop$^{sa, bo}$ arm eth // ἔκκοψον ℵ B D K W Δ Π f^{1} 28 565 700 1010 1079 1216 1241 1242 1344 1365 1546 2148 2174 *Byz Lect* it$^{d, e}$ syr$^{c, p}$ geo Diatessaron Origen Peter-Alexandria Basil (Cyril)

[2] **9** {C} εἰς τὸ μέλλον — εἰ δὲ μήγε 𝔭^{75} ℵ B L (070 μέλλον ἀφήσεις) 33^{vid} 892 1216 1241 2174 cop$^{sa, bo}$ Cyril // εἰ δὲ μήγε, εἰς τὸ μέλλον 𝔭^{45vid} A D K W X Δ Θ Π Ψ f^{1} f^{13} 28 565 700 1009 1010 1071 1079 1195 1230 1242 1253 1344 1365 1546 1646 2148 *Byz Lect* it$^{a, aur, b, c, d, e, f, ff^2, i, l, q}$ vg syr$^{c, s, p, h}$ arm geo Diatessaron^{a} Peter-Alexandria

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1 Γαλιλαίων...αὐτῶν Ac 5.37 2 Δοκεῖτε...πεπόνθασιν Jn 9.2 3 ἐὰν...ἀπολεῖσθε Ps 7.12 5 ἐὰν...ἀπολεῖσθε Ps 7.12 6 Συκῆν...εὗρεν Hab 3.17; Mt 21.19; Mk 11.13 8 ἄφες...ἔτος 2 Pe 3.9, 15

The Healing of a Crippled Woman on the Sabbath

10 ~~Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν~~ ἐν τοῖς 1:6/2:8/4:15; [4:31]; [5:12]
σάββασιν. 11 καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας 1:20
ἔτη δέκα ὀκτώ, καὶ ἦν συγκύπτουσα ~~καὶ μὴ δυναμένη~~ [2:45]
~~ἀνακύψαι~~ εἰς τὸ παντελές. 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς
προσεφώνησεν καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς
ἀσθενείας σου, 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ
παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζεν τὸν θεόν. 14 ἀποκριθεὶς 1:64; 2:20; 3:11
δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ 1:25
ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἓξ ἡμέραι 3:7
εἰσὶν ~~ἐν αἷς δεῖ ἐργάζεσθαι~~· ἐν αὐταῖς οὖν ἐρχόμενοι 1:76; 5:7; [38: 22:7]
θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. 15 ἀπεκρίθη 3:11
δὲ αὐτῷ ὁ κύριος καὶ εἶπεν, Ὑποκριταί, ἕκαστος
ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον
ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; 16 ταύτην δὲ
θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ 1:38/13:7
δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ
τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 καὶ ταῦτα λέγοντος 2:12; 3:1
αὐτοῦ κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ
πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις 1:14
ὑπ᾽ αὐτοῦ.

The Parables of the Mustard Seed and the Leaven

(Mt 13.31–33; Mk 4.30–32)

18 Ἔλεγεν οὖν, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, 3:7; 6:48; 4:43
καὶ τίνι ὁμοιώσω αὐτήν; 19 ὁμοία ἐστὶν κόκκῳ σινάπεως, 6:48
ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ηὔξησεν 2:3; 10:39; 2:25
καὶ ἐγένετο εἰς δένδρον[3], καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

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[3] **19** {C} *εἰς δένδρον* p^{75} ℵ B L 070 1241 it^{e} cop^{bo} // *δένδρον* D it^{a,a2,b,d,ff2,i,l,r1} syr^{c,s,pal} cop^{sa} arm geo Ambrose // *ὡς δένδρον* 892 // *δένδρον μέγα*

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14 *ἀγανακτῶν…Ἰησοῦς* Mt 12.10; Mk 3.2; Lk 6.7; Jn 5.16; 7.23; 9.14, 16 *Ἓξ…σαββάτου* Ex 20.9–10; Dt 5.13–14 **15** *ἕκαστος…ποτίζει* Lk 14.5 **16** *θυγατέρα Ἀβραάμ* Lk 19.9
19 *πετεινὰ…αὐτοῦ* Dn 4.12, 21; Eze 17.23; 31.6

20 Καὶ πάλιν εἶπεν, Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ 4:43
θεοῦ; 21 ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν 6:48; 10:39
εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.

The Narrow Door
(Mt 7.13–14, 21–23)

22 Καὶ ~~διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων~~ 4:15; [8:1]
~~καὶ πορείαν ποιούμενος~~ εἰς Ἱεροσόλυμα. 23 εἶπεν δέ 1:13
τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σῳζόμενοι; ὁ δὲ εἶπεν introducing direct question 22:49
πρὸς αὐτούς, 24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς
θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ
οὐκ ἰσχύσουσιν.[a] 25 ἀφʼ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης 6:48; 7:45
καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ 13:20; 14:9,29; 23:30; (ἀρχομαι+
κρούειν τὴν θύραν λέγοντες, Κύριε, ἄνοιξον ἡμῖν· καὶ infinitive = future)
ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ ~~οἶδα~~ ὑμᾶς ~~πόθεν ἐστέ.~~ 26 ~~τότε~~
~~ἄρξεσθε λέγειν~~, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, 13:25; 1:15; [78: 13:27, 20:7];
καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας· 27 καὶ ἐρεῖ λέγων 4:15 ([63: 14:9; 23:30]
ὑμῖν[4], Οὐκ ~~οἶδα~~ [ὑμᾶς] ~~πόθεν~~ ἐστέ[5]· ἀπόστητε ἀπʼ 2:37; [13:25]

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f^{1} it^{e,f,q} syr^{p} eth // ὡς δένδρον μέγα *l*^{60} // εἰς δένδρον μέγα 𝔭^{45} A K W X Δ Θ Π Ψ *f*^{13} 28 33 565 700 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{aur} vg syr^{h} cop$^{bo^{mss}}$

[4] **27** {C} ἐρεῖ λέγων ὑμῖν 𝔭^{75c} B 28 892 1071 1230 (1546 *omit* ὑμῖν) // ἐρεῖ, Λέγω ὑμῖν 𝔭^{75*} A D K L W X Δ Θ Π Ψ 070 *f*^{1} *f*^{13} 565 700 1009 1241 1242 1253 1365 1646 2148 2174 *Byz Lect* it^{d} syr^{h} arm // ἐρεῖ, Ἀμὴν λέγω ὑμῖν syr^{s,pal} // ἐρεῖ ὑμῖν ℵ 1010 1079 1216 it^{a,a2,aur,b,c,e,f,ff2,i,l,q,r1} vg syr^{c,p} cop^{sa,bo} geo Diatessaron^{a,i,n} Lucifer // ἐρεῖ 1195 cop$^{bo^{mss}}$

[5] **27** {C} οὐκ οἶδα ὑμᾶς πόθεν ἐστέ ℵ A K W X Δ Θ Π Ψ *f*^{1} *f*^{13} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1365 1546 1646* 2148 2174 *Byz Lect* it^{a,a2,aur,c,f,q,r1} vg syr^{c,s,p,h,pal} cop^{sa,bo} arm eth? geo Diatessaron Origen // οὐκ οἶδα πόθεν ἐστέ 𝔭^{75} B L 070 1241 it^{b,ff2,i,l} Lucifer // οὐδέποτε εἶδον ὑμᾶς D it^{d,e} // οὐκ οἶδα ὑμᾶς 56 61 71 291 692 cop$^{sa^{mss}}$ Cyril

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[a] **24** *a* major: TR Bov Nes BF^{2} AV RV ASV RSV NEB TT Zür Luth Jer Seg // *a* minor: WH RV^{mg} ASV^{mg}

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24 Ἀγωνίζεσθε...θύρας 1 Tm 6.12; Mk 10.25 25 ἀποκλείσῃ...ἐστέ Mt 25.10-12 27 ἀπόστητε...ἀδικίας Ps 6.8

ἐμοῦ, πάντες ἐργάται ἀδικίας. 28 *ἐκεῖ ἔσται ὁ κλαυθμὸς* 2:6
καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψεσθε Ἀβραὰμ καὶ
Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ 4:43
βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 *καὶ*
ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ
νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 30 *καὶ* 4:43; 1:20
ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι
οἳ ἔσονται ἔσχατοι.

The Lament over Jerusalem

(Mt 23.37-39)

31 *Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι* 13:1/10:21; 7:2
λέγοντες αὐτῷ, Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρῴ- 1:6
δης θέλει σε ἀποκτεῖναι. 32 *καὶ εἶπεν αὐτοῖς, Πορευ-* 1:18; 7:22/1:6
θέντες εἴπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ ἐκβάλλω δαιμόνια 1:28; 4:33
καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ 10:35
τελειοῦμαι. 33 *πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ* 6:24; 10:35
ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπο- 1:6; 1:37
λέσθαι ἔξω Ἰερουσαλήμ. 34 *Ἰερουσαλὴμ Ἰερουσαλήμ,*
ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς
ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι 2:3
τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς 6:38; 2:3
πτέρυγας, καὶ οὐκ ἠθελήσατε.[b] 35 *ἰδοὺ* **ἀφίεται ὑμῖν** 1:38
ὁ οἶκος ὑμῶν. *λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως* 9:27; 12:59
[ἥξει ὅτε] εἴπητε[a], **Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι** 1:42
κυρίου.

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[a] **35** {D} ἕως ἥξει ὅτε εἴπητε D // ἕως ἂν ἥξει ὅτε εἴπητε A W 28 1009 1216 1242^{mg} 1253 *Byz*^{pt} *l*^{150,184,299,1014,1578,1599m} Marcion // ἕως (*or* ἕως ἂν) ἥξει ὅτε εἴπητε it$^{aur,(e),d,(ff^2),l,q,r^1}$ vg // ἕως ἂν ἥξῃ ὅτε εἴπητε Ψ *f*^{1} 565 700 1195 1230 1344 1365 1646 2174 *Byz*^{pt} *Lect* (*l*^{211} ὅτι *for* ὅτε) syr^{s,h} // ἕως ὅτε εἴπητε K Π 1079 1546 // ἕως εἴπητε 𝔭^{75} B L 892 1242* // ἕως ἂν εἴπητε 𝔭^{45} ℵ X *f*^{13} 1010

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[b] **34** *b* statement: WH Bov Nes BF^2 NEB // *b* question: TR AV^{ed} // *b* exclamation: AV^{ed} RV ASV RSV TT Zür Luth Jer Seg

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28-29 Mt 8.11-12 **29** ἥξουσιν...νότου Ps 107.3 ἀνακλιθήσονται...θεοῦ Lk 14.15 **30** Mt 19.30; 20.16; Mk 10.31 **35** Εὐλογημένος...κυρίου Ps 118.26

The Healing of the Man with Dropsy

14 ~~Καὶ ἐγένετο ἐν τῷ~~ ~~ἐλθεῖν~~ αὐτὸν ~~εἰς~~ οἶκόν τινος 1:23/5:12; [2:43]; [2:51]
τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον 23:13,35; 24:20
καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. 3 ~~καὶ~~ 2:50; 1:20; 10:30/7:2 [5:5]
~~ἀποκριθεὶς~~ ὁ Ἰησοῦς ~~εἶπεν~~ πρὸς τοὺς νομικοὺς καὶ 7:30
Φαρισαίους λέγων, Ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ 5:23
οὔ; 4 [a] οἱ δὲ ἡσύχασαν. [a] καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν 9:47
καὶ ἀπέλυσεν. 5 καὶ πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν 1:18
υἱὸς ἢ βοῦς[1] εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει 5:13
αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; 6 καὶ οὐκ ἴσχυσαν 1:5/1:5; 6:48
ἀνταποκριθῆναι πρὸς ταῦτα.

A Lesson to Guests and a Host

7 ~~Ἔλεγεν δὲ πρὸς~~ τοὺς κεκλημένους ~~παραβολήν~~, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς 5:36/3:7; [5:36]
αὐτούς, 8 ~~Ὅταν κληθῇς~~ ὑπό τινος εἰς γάμους, μὴ [17: 14:12]
~~κατακλιθῇς~~ εἰς τὴν πρωτοκλισίαν, ~~μήποτε ἐντιμότερός σου ᾖ~~ κεκλημένος ὑπ' αὐτοῦ, 9 καὶ ἐλθὼν ὁ σὲ καὶ 5:7
αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον, καὶ ~~τότε~~ [13:26]
~~ἄρξῃ~~ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. 10 ἀλλ' 13:25

1071 (2148 ἄχρις) // ἕως (*or* ἕως ἄν) εἴπητε it^{e,i} syr^{p} cop$^{sa,bo^{mss},fay}$ arm geo // ἀπ' ἄρτι ἕως ἂν εἴπητε (*see* Mt 23.39) Θ 1241 cop$^{sa^{mss},bo}$ // ἀπ' ἄρτι ἕως ἂν ἥξει ὅτε εἴπητε Δ // ἕως ἥξει ἡ ἡμέρα ὅτε εἴπητε it^{a,b,f} syr$^{c,h\ with\ *}$

[1] **5** {B} υἱὸς ἢ βοῦς $\mathfrak{p}^{45,75}$ A B W Δ 28 565 700 1009 1010 1195 1216 1242 (1344 $l^{184,1579}$ υἱὸς ὑμῶν) 1365 2148 *Byz Lect* it^{e,f,q} syr$^{(p),h}$ cop^{sa} geo Diatessaron Cyril // ὄνος ἢ βοῦς ℵ K L X Π Ψ f^{1} f^{13} 33 1071 1079 1230 1241 1253 1546 1646 l^{547} it$^{a,aur,b,c,ff^2,i,l,r^1}$ vg syr^{pal} cop^{bo,fay} arm // ὄρος [*sic*] ἢ βοῦς 892 // βοῦς ἢ ὄνος syr^{s} (eth?) // ὄνος υἱὸς ἢ βοῦς Θ // υἱὸς ἢ βοῦς ἢ ὄνος 2174 syr^{c} // πρόβατον ἢ βοῦς D it^{d}

[a a] **3–4** *a* number 4, *a* no number: TR^{ed} WH? Bov Nes BF^{2} AV RV ASV RSV NEB? TT Zür Luth Jer Seg // *a* no number, *a* number 4: TR^{ed} WH? NEB?

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1 ἐν...ἄρτον Lk 11.37 **3** Ἰησοῦς...οὔ Lk 6.9 **5** Mt 12.11; Lk 13.15 **6** Mt 22.46
7 πρωτοκλισίας ἐξελέγοντο Mt 23.6 **8–10** Pr 25.6–7

~~ὅταν κληθῇς~~ πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, 7:22/1:6
ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι, Φίλε, προσανά- 16:4,9; 7:6
βηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων 1:15
τῶν συνανακειμένων σοι. 11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν
ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
12 Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν, ~~Ὅταν ποιῇς~~ 3:7/5:36; 2:4; [14:8]
ἄριστον ἢ δεῖπνον, ~~μὴ φώνει τοὺς φίλους σου~~ μηδὲ τοὺς 7:6
ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας 1:58
πλουσίους, ~~μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν~~ σε καὶ γένη- 2:50
ται ἀνταπόδομά σοι. 13 ~~ἀλλ' ὅταν δοχὴν ποιῇς~~, κάλει [5:29]
πτωχούς, ἀναπείρους, χωλούς, τυφλούς· 14 καὶ μακάριος
ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται 1:37
γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

The Parable of the Great Banquet

(Mt 22.1–10)

15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν
αὐτῷ, Μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ 4:43
θεοῦ. 16 ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις ἐποίει δεῖπνον 10:30/7:2
μέγα, καὶ ἐκάλεσεν πολλούς, 17 καὶ ἀπέστειλεν τὸν 1:42
δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλη-
μένοις, Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστιν[2]. 18 καὶ ἤρξαντο 3:8
ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ,
Ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν·
ἐρωτῶ σε, ἔχε με παρῃτημένον. 19 καὶ ἕτερος εἶπεν, 3:18
Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι 1:6
αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον. 20 καὶ ἕτερος 3:18
εἶπεν, Γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

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[2] 17 {C} ἕτοιμά ἐστιν 𝔭^{45vid} B it^{b,c,ff2,i,l,q} // ἕτοιμά εἰσιν 𝔭^{75} א^{*,c} L Θ // ἕτοιμά ἐστιν πάντα (א^{a} εἰσιν) A K P W X Δ Π Ψ f^1 f^{13} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{aur,d,f,r1} vg syr^{h} cop$^{sa?bo?}$ goth arm eth geo Diatessaron Basil // πάντα ἕτοιμά ἐστιν D^{gr} it^{a,e} syr$^{c,s,(p),pal}$ cop$^{sa?bo?}$ (Eusebius)

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11 Mt 23.12; Lk 18.14 14 ἀναστάσει τῶν δικαίων Jn 5.29 15 φάγεται...θεοῦ Lk 13.29 20 Γυναῖκα...ἐλθεῖν 1 Cor 7.33

UMI

21 καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ 7:18
αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ
δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ
ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπείρους
καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. 22 καὶ εἶπεν ὁ 1:18
δοῦλος, Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. 5:25; 1:15
23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἔξελθε εἰς τὰς 1:18
ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ
μου ὁ οἶκος· 24 ~~λέγω γὰρ ὑμῖν ὅτι~~ οὐδεὶς τῶν ἀνδρῶν 5:8; [4:24]
ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.

The Cost of Discipleship

(Mt 10.37–38)

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στρα- 7:9
φεὶς εἶπεν πρὸς αὐτούς, 26 Εἴ τις ἔρχεται πρός με καὶ
οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν 2:3
γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς,
ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, ~~οὐ δύναται εἶναί μου μαθη-~~ 1:15; 2:16; 2:3; [12: 14:27,33]
~~τής~~. 27 ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται 2:3
ὀπίσω μου ~~οὐ δύναται εἶναί μου μαθητής~~. 28 τίς γὰρ 1:15/1:15; 1:66; [14:26]
~~ἐξ ὑμῶν θέλων πύργον~~ οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας 1:60; 4:20/5:3; [21: 15:4, 17:7;
ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; 29 ἵνα 6:7 11:5, 11:11, 12:25]
μήποτε θέντος αὐτοῦ θεμέλιον ~~καὶ μὴ ἰσχύοντος ἐκτελέσαι~~ 1:66/3:1; 6:48; [2:45]
πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν 30 λέ- 13:25; 1:25
γοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ 7:39; 3:8; 6:4
ἴσχυσεν ἐκτελέσαι. 31 ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ 11:12; 1:6; 3:18
βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον 1:60; 4:20/5:3
βουλεύσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι 6:7
τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ᾽ αὐτόν; 32 εἰ δὲ 5:36
μήγε, ~~ἔτι αὐτοῦ πόρρω ὄντος~~ πρεσβείαν ἀποστείλας 1:15; 3:1; [8:49]
ἐρωτᾷ τὰ πρὸς εἰρήνην. 33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς 2:39; 1:79; 1:25
οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ 2:3; 8:3; [14:26]
δύναταί εἶναί μου μαθητής.

26–27 Mt 10.37–38 **26** μισεῖ...ἑαυτοῦ Dt 33.9; Mt 16.24; Mk 8.34; Lk 9.23; 18.29; Jn 12.25
27 Mt 10.38; 16.24; Mk 8.34; Lk 9.23

Tasteless Salt

(Mt 5.13; Mk 9.50)

34 Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, 2:4
ἐν τίνι ἀρτυθήσεται; 35[b] οὔτε εἰς γῆν οὔτε εἰς κοπρίαν
εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ~~ὁ ἔχων ὦτα ἀκούειν~~ 6:38; [8:8]
~~ἀκουέτω~~.

The Parable of the Lost Sheep

(Mt 18.12–14)

15 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ 1:6; 2:8
οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. 2 καὶ διεγόγγυζον οἵ τε 2:16
Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρ- 5:21; 1:25; 7:39
τωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. 3 ~~εἶπεν δὲ~~ 2:25; 1:13
~~πρὸς αὐτοὺς τὴν παραβολὴν ταύτην~~ λέγων, 4 Τίς ἄν- 4:23; 11:5; [12:6]; [6:39]
θρωπος ~~ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα~~ καὶ ἀπολέσας ἐξ 11:5/11:5; [14:28]
αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ
καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό; 5 καὶ 1:6; 12:59
εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, 6 καὶ 1:14
~~ἐλθὼν εἰς~~ τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς 7:6; [2:51]
γείτονας λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ
πρόβατόν μου τὸ ἀπολωλός. 7 λέγω ὑμῖν ὅτι οὕτως 1:25
χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανο- 10:13
οῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν
ἔχουσιν μετανοίας.

The Parable of the Lost Coin

8 Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ 11:12; 11:5
δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν 1:60
καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρῃ; 9 καὶ εὑροῦσα συγ-
καλεῖ τὰς φίλας καὶ γείτονας λέγουσα, Συγχάρητέ μοι, 7:6
ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. 10 οὕτως, λέγω 1:25
ὑμῖν, γίνεται χαρὰ ~~ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ~~ ἐπὶ 1:15; [1:76]
ἑνὶ ἁμαρτωλῷ μετανοοῦντι. 10:13

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[b] **34–35** *b* number 35: TR^{ed} WH Bov Nes BF^2 AV RV ASV RSV NEB TT Zür Luth Jer Seg // *b* no number: TR^{ed}

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35 ὁ...ἀκουέτω Mt 11.15; 13.9; 13.43; Mk 4.9, 23; Lk 8.8
15 2 Lk 5.30 4 πορεύεται...αὐτό Eze 34.11, 16; Lk 19.10

UMI

The Parable of the Lost Son

11 Εἶπεν δέ, Ἄνθρωπός τις εἶχεν δύο υἱούς. 12 καὶ 1:13; 10:3/7:2; 11:15; 1:18
εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ
ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διεῖλεν αὐτοῖς τὸν
βίον. 13 καὶ μετʼ οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα 3:21
ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ 2:6
διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. 14 δαπανή- 3:1
σαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν
χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15 καὶ 1:17; 3:8
πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, 1:6/7:22; 5;3
καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοί-
ρους· 16 καὶ ἐπεθύμει χορτασθῆναι ἐκ[1] τῶν κερατίων 11:5
ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. 17 εἰς 6:38; 3:8
ἑαυτὸν δὲ ἐλθὼν ἔφη, Πόσοι μίσθιοι τοῦ πατρός μου
περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι.
18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ 1:39; 1:6
αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, 1:15
19 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς 3:8
ἕνα τῶν μισθίων σου. 20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν 1:39
πατέρα ἑαυτοῦ. ~~ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος~~ εἶδεν 2:3; 1:15; 3:1; [7:6] /[8:49]
αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέ- 7:13
πεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.
21 εἶπεν δὲ ὁ υἱὸς αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν 1:13
καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.[2] 1:15; 3:8

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[1] **16** {C} χορτασθῆναι ἐκ 𝔓^{75} ℵ B D L f^1 f^{13} (1241 χορτασθῆναι ἀπό) l^{547} it^{d,e,f} syr$^{(c),pal}$ cop^{sa} goth eth // γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπό A K P X Δ Θ Π Ψ 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{(a),aur,b,c,ff2,i,l,q,r1}$ vg syr^{s,p,h} cop^{bo} arm geo Diatessaron Ps-Chrysostom Jerome // γεμίσαι τὴν κοιλίαν καὶ χορτασθῆναι ἀπό W

[2] **21** {B} υἱός σου. 𝔓^{75} A K L P W Δ Θ Π Ψ f^1 f^{13} 28 565 892 1009 1010 1071 1079 1242 1365 1546 1646 2148 2174 *Byz Lect* it^{a,aur,b,c,e,f,ff2,i,l,q,r1} vg syr^{c,s,p,pal} cop^{sa,bo} goth arm geo Diatessaron Augustine // υἱός σου. ποίησόν με ὡς ἕνα τῶν μισθίων σου. (*see* 15.19) ℵ B D X 33^{vid} 700 1195 1216 1230 1241 1253 1344 $l^{13,15,60,80,185,883,950,1663}$ it^{d} syr^{h} eth

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13 διεσκόρπισεν...ἀσώτως Pr 29.3 **18** ἥμαρτον...σου Ps 51.4 **20** δραμὼν...αὐτοῦ Tob 11.9

22 εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ταχὺ 1:13
ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ
δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς
τοὺς πόδας, 23 καὶ φέρετε τὸν μόσχον τὸν σιτευτόν,
θύσατε καὶ φαγόντες εὐφρανθῶμεν, 24 ὅτι οὗτος ὁ υἱός 12:19
μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὑρέθη. 1:7
καὶ ἤρξαντο εὐφραίνεσθαι. 3:8; 12:19
25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ 1:6; 2:39; [62: 19:29,1; 7:12]
ὡς ἐρχόμενος ~~ἤγγισεν~~ τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ 1:23; 5:7
χορῶν, 26 καὶ προσκαλεσάμενος ἕνα τῶν παίδων ~~ἐπυνθάνετο~~ [35: 18:36; 1:62, 6:11,9:46]
~~τί ἂν εἴη ταῦτα~~. 27 ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός 1:62/1:62; 1:29/1:29; 1:25
σου ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν,
ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. 28 ὠργίσθη δὲ καὶ 2:4
οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει
αὐτόν. 29 ~~ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ~~ αὐτοῦ, [8:21]
Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν 1:38/13:7
σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα
μετὰ τῶν φίλων μου εὐφρανθῶ· 30 ὅτε δὲ ὁ υἱός σου 7:6; 12:19
οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, 7:39
ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. 31 ὁ δὲ εἶπεν αὐτῷ,
Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά 11:7
ἐστιν· 32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός 12:19; 2:4; 1:14
σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ
εὑρέθη.

The Parable of the Dishonest Steward

16 Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς, Ἄνθρωπός τις 3:7/5:36; 2:4; 10:30/7:2
ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ 11:5; 2:12
ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2 καὶ φωνήσας 8:3
αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος
τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν. 1:15
3 ~~εἶπεν δὲ ἐν ἑαυτῷ~~ ὁ οἰκονόμος, Τί ποιήσω,[a] 1:13; 3:8; 3:10; [7:39]
ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ;[a] 1:25

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[a] [a] 3 *a* minor, *a* question: TR (WH) Bov Nes BF² RV ASV RSV (NEB) TT Zür Jer Seg // *a* question, *a* major: AV Luth

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24 νεκρὸς…ἀνέζησεν Eph 2.1, 5; 5.14 31 πάντα τὰ ἐμὰ σά ἐστιν Jn 17.10

σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. 4 ἔγνων τί 6:48; 3:10
ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί 14:10
με εἰς τοὺς οἴκους ἑαυτῶν. 5 καὶ προσκαλεσάμενος ἕνα 2:3
ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ 7:41; 2:3; 3:7
πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; 6 ὁ δὲ εἶπεν,
Ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ, Δέξαι σου τὰ
γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα. 4:20/5:3
7 ἔπειτα ἑτέρῳ εἶπεν, Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν, 3:18; 7:41
Ἑκατὸν κόρους σίτου. λέγει αὐτῷ, Δέξαι σου τὰ γράμματα 13:8
καὶ γράψον ὀγδοήκοντα. 8 καὶ ἐπῄνεσεν ὁ κύριος
τὸν οἰκονόμον τῆς ἀδικίας ὅτι[b] φρονίμως ἐποίησεν· ὅτι
~~οἱ υἱοὶ τοῦ αἰῶνος τούτου~~ φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς [65: 20:34]
τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν. 9 Καὶ ἐγὼ 2:3
ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ 5:24; 12:1; 7:6
τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς 14:10; 6:38
αἰωνίους σκηνάς. 10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ
πιστός ἐστιν, καὶ ~~ὁ ἐν ἐλαχίστῳ ἄδικος~~ καὶ ἐν πολλῷ 16:19bis,11; 18:11; [6:41]
ἄδικός ἐστιν. 11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ 16:10; 11:8; 16:10
οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ εἰ 11:8
ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον[1] τίς
δώσει ὑμῖν; 13 Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις
δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, 3:18
ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. 3:18
οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

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[1] **12** {B} *ὑμέτερον* 𝔭^{75} ℵ A D K P W X Δ Θ Π Ψ *f*^{1} *f*^{13} 28 565 700 892 1009 1010 1071 1079 1195 1230 1241 1242 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{a,aur,c,d,f,ff^2,q,r^1}$ vg syr^{s,p,h,pal} cop^{sa,bo} goth arm geo Origen^{lat} Cyprian Basil Cyril // *ἡμέτερον* B L 1253^{vid} *l*^{21} Origen // *ἐμόν* 157 it^{e,i,l} Marcion Tertullian // *ἀληθινόν* 33^{vid} 1216

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[b] **8** *b* indirect: WH? Bov? Nes? BF^{2}? Zür Luth Seg // *b* causal: TR? AV RV ASV RSV NEB TT Jer

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8 *υἱοὺς τοῦ φωτός* Eph 5.8; 1 Th 5.5 **9** En 63.10 **10–12** Mt 25.20-30; Lk 19.17-26 **13** Mt 6.24

The Law and the Kingdom of God

(Mt 11.12–13)

14 Ἤκουον δὲ ταῦτα πάντα[2] οἱ Φαρισαῖοι φιλάργυροι
ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐ- 7:25; 1:18
τοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν 1:15
ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι
~~τὸ ἐν ἀνθρώποις ὑψηλὸν~~ βδέλυγμα ~~ἐνώπιον τοῦ θεοῦ~~. 1:15; [6:41]; [1:76]
16 Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε
~~ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται~~ καὶ πᾶς εἰς αὐτὴν 4:43; 1:19; [4:43]
βιάζεται. 17 Εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ
τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.
18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν 3:18
μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

The Rich Man and Lazarus

19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο 10:30/7:2
πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμ- 12:19; 9:23
πρῶς. 20 πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς 7:2
τὸν πυλῶνα αὐτοῦ εἱλκωμένος 21 καὶ ἐπιθυμῶν χορτα-
σθῆναι ἀπὸ τῶν πιπτόντων[3] ἀπὸ τῆς τραπέζης τοῦ πλου-
σίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη 5:7

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[2] **14** {C} **ταῦτα πάντα** 𝔭^{75} ℵ B L Ψ 1241 1242* it$^{(a),b,c,e,f,ff^2,i,l,r^1}$ syr^{s,p} cop^{sa,bo} arm geo Origen Cyprian Jerome // **πάντα ταῦτα** it^{aur,q} vg // **ταῦτα πάντα καί** A P W X Δ Θ f^1 f^{13} 28 565 700 892 1009 1010 1071 1216 1230 1242^c 1253 1344 1365 1546 2174 *Byz Lect* goth // **πάντα ταῦτα καί** K Π 1079 1195 1646 syr^h // **πάντα καί** 2148 // **ταῦτα** D l^{150} it^{d,i} Origen // *omit* syr^{pal}

[3] **21** {B} **τῶν πιπτόντων** 𝔭^{75} ℵ* B L it$^{b,c,e,ff^2,i,l,q,r^1}$ syr^{s,pal} cop^{sa,bo} Clement Adamantius Ambrose Gaudentius // **τῶν ψιχίων τῶν πιπτόντων** (*see* Mt 15.27) ℵ^c A (D ψιχῶν) K P W X Δ Θ Π Ψ 063 f^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{a,aur,d,f} vg syr^{p,h} cop$^{sa^{ms},bo^{mss}}$ goth arm geo Diatessaron^{a,i,n} Clement Ephraem Chrysostom // **τῶν πιπτόντων ψιχίων** f^1

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15 *οἱ...ἀνθρώπων* Mt 23.28; Lk 18.9–14 *θεὸς...ὑμῶν* Pr 24.12 LXX **16** Mt 11.12–13 **17** Mt 5.18 **18** Mt 5.32; 19.9; Mk 10.11–12; 1 Cor 7.10–11 **21** *ἐπιθυμῶν...τραπέζης* Mt 15.27; Mk 7.28; Lk 15.16

αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι 3:21
αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ·
ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. 23 καὶ ἐν τῷ 2:4
ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, 6:20; 7:25
ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις 13:8
αὐτοῦ. 24 καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ Ἀβραάμ, 1:17
ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον
τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν
μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 εἶπεν δὲ 1:13
Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά σου 1:54
ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ 3:11; 19:42/22:36
ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι. 26 καὶ ἐν πᾶσι τούτοις
μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως 1:42
οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ
ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. 27 εἶπεν δέ, Ἐρωτῶ 1:13
σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ 1:43
πατρός μου, 28 ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται
αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ~~ἔλθωσιν εἰς~~ τὸν τόπον 2:50; [2:51]
τοῦτον τῆς βασάνου. 29 λέγει δὲ Ἀβραάμ, Ἔχουσι 13:8
Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. 30 ὁ
δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν 1:60
πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν. 31 εἶπεν δὲ αὐτῷ, 1:6; 10:13; 1:13
Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' 11:8
ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται. 1:39; 11:5

Some Sayings of Jesus

(Mt 18.6-7, 21-22; Mk 9.42)

17 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνένδεκτόν 1:13
ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, ~~πλὴν οὐαὶ δι' οὗ ἔρχεται·~~ 1:74; 4:42; 6:24; [16: 22:22]
2 λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ
τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ
ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων ἕνα. 3 ~~προσέχετε~~ 1:43; [12:1]
~~ἑαυτοῖς~~. ἐὰν ἁμάρτῃ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, 12:1

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31 Εἰ...πεισθήσονται Jn 11.44-48
17 3 Mt 18.15

καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ· 4 καὶ ἐὰν ἑπτάκις τῆς 10:13
ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σὲ
λέγων, Μετανοῶ, ἀφήσεις αὐτῷ. 10:13
5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες ἡμῖν 1:18; 9:10; 3:20
πίστιν. 6 εἶπεν δὲ ὁ κύριος, Εἰ ἔχετε πίστιν ὡς κόκκον 1:13
σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ], Ἐκριζώ- 3:7
θητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν
ὑμῖν.
7 ~~Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων~~ ἀροτριῶντα ἢ ποιμαί- 11:5/11:5; 11:5; [14:28]
νοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ,[a] Εὐθέως[a] 10:39; 5:13
παρελθὼν ἀνάπεσε, 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἑτοίμασον 1:60
τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω 12:35; 12:59
καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; 9 μὴ 5:27
ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα;[1]
10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα 1:25
ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν 1:25; 5:25; 7:41
ποιῆσαι πεποιήκαμεν.

The Cleansing of Ten Lepers

11 Καὶ ἐγένετο ~~ἐν τῷ πορεύεσθαι~~ εἰς Ἰερουσαλὴμ καὶ 1:23/5:12; 3:23; 1:6; 1:39; [2:43]
αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας.
12 καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην ἀπήντησαν 3:1; 7:2
[αὐτῷ] δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόρρωθεν, 13 καὶ 5:8; 1:39; 1:17
αὐτοὶ ἦραν φωνὴν λέγοντες, Ἰησοῦ ἐπιστάτα, ἐλέησον 4:11
ἡμᾶς. 14 καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε 15:15/1:6

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[1] **9** {C} διαταχθέντα; 𝔭^{75} ℵ B L f^{1} 1010 1241 it^{e} syr^{pal} (arm πάντα διαταχθέντα) geo^{1} // διαταχθέντα αὐτῷ; X it^{a} syr^{c,s} cop^{sa,bo} eth Cyprian // διαταχθέντα; οὐ δοκῶ. A K W Δ Θ Π Ψ 063 28 565 700 892 1009 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 (2174 διατεταγμένα) *Byz Lect* it^{c,e} syr^{h} goth Antiochus // διαταχθέντα αὐτῷ; οὐ δοκῶ. D f^{13} l^{547} it$^{aur,b,d,f,ff^2,i,l,q,r^1}$ vg syr^{p} geo^{2} Diatessaron^{a}

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[a] [a] 7 *a* minor, *a* none: WH Bov Nes BF^{2} RV ASV RSV NEB TT Zür Luth Jer Seg // *a* none, *a* minor: TR AV

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5 Πρόσθες...πίστιν Mk 9.24 6 Mt 17.20; 21.21 11 ἐν...Ἰερουσαλήμ Lk 9.51; 13.22 διήρχετο...Σαμαρείας Lk 9.52; Jn 4.4 12 λεπροὶ...πόρρωθεν Lv 13.46 13 Ἰησοῦ...ἡμᾶς Mt 9.27; 15.22; Lk 18.38 14 Πορευθέντες...ἱερεῦσιν Lv 14.2–3; Lk 5.14

ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ~~ἐν τῷ ὑπάγειν~~ αὐτοὺς 12:1; 1:23; [2:43]
ἐκαθαρίσθησαν. 15 ~~εἷς δὲ ἐξ αὐτῶν~~, ἰδὼν ὅτι ἰάθη, 5:3; 11:5; [12:6]
ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, 1:56; 4:33/1:42; 2:20
16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ
εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης. 17 ἀπο- 1:17/5:1; 3:11
κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; 1:66
οἱ δὲ ἐννέα ποῦ; 18 οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι 8:25; 1:56
δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;[b] 19 καὶ εἶπεν 1:18
αὐτῷ, Ἀναστὰς πορεύου· ~~ἡ πίστις σου σέσωκέν σε~~. 1:39; 1:6; [7:58]

The Coming of the Kingdom

(Mt 24.23–28, 37–41)

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται
ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ 4:43
ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, 21 οὐδὲ 4:43
ἐροῦσιν, Ἰδοὺ ὧδε· ἤ, Ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ 2:6; 1;44; 4:43
θεοῦ ἐντὸς ὑμῶν ἐστιν. 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς, 1:13
Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν
τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε. 23 καὶ
ἐροῦσιν ὑμῖν, Ἰδοὺ ἐκεῖ· [ἤ,] Ἰδοὺ ὧδε·[2] μὴ ἀπέλθητε 6:38; 1:38; 2:6;
μηδὲ διώξητε[3]. 24 ~~ὥσπερ γὰρ~~ ἡ ἀστραπὴ ἀστράπτουσα [11:30]

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[2] **23** {D} *ἰδοὺ ἐκεῖ· ἤ, ἰδοὺ ὧδε·* (*see footnote 3*) 𝔭^{75} (ℵ *καί for ἤ*) B (L *omit ἤ*) (syr^{c,s} *καί for ἤ*) // *ἰδοὺ ὧδε ἢ ἰδοὺ ἐκεῖ·* Λ Δ Θ Ψ 565 1009 1010 1071 1230 1241 1242 1253 1646 *Byz* *l*^{150,299,883,950,1642} it^{a,aur,c,d} syr^{h} goth eth (Eusebius) // *ἰδοὺ ὧδε ἰδοὺ ἐκεῖ·* D^{gr} W* X 063 28 33 700 892 1195 1344 *Lect* it^{e,q} vg^{ww} // *ἰδοὺ ὧδε ἢ ἐκεῖ·* *f*^{13} 2148 it^{l} (cop^{sa,bo}) (arm *ἐστιν for ὧδε*) geo^{1} // *ἰδοὺ ὧδε καὶ ἰδοὺ ἐκεῖ·* it^{b,f,ff2,i,r1,s} vg^{cl} syr^{p} geo^{2} // *ἰδοὺ ὧδε ἰδοὺ ἐκεῖ ὁ Χριστός·* K Π W^{c} 1079 1216 1365 1546 (2174 *ὧδε ἤ*) syr$^{h\ with\ *}$ // *ἰδοὺ ὧδε μὴ διώξητε· ἢ ἰδοὺ ἐκεῖ ὁ Χριστός·* *f*^{1}

[3] **23** {C} *μὴ ἀπέλθητε μηδὲ διώξητε* (*see footnote 2*) ℵ A D K W X Θ Π Ψ 063 28 565 700 892 1009 1010 1079 1195 1230 1241 1253 1344 1365 1546 1646 2148 *Byz Lect* it^{a,aur,b,c,d,e,f,ff2,i,l,q,r1,s} vg syr^{c,s,h} cop^{bo} goth eth

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[b] **18** *b* question: TR WH Bov Nes BF^{2} RV ASV RSV NEB TT Zür Luth Seg // *b* statement: AV RV^{mg} ASV^{mg} // *b* exclamation: Jer

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19 Ἀναστὰς...σε Lk 7.50; 18.42 **20** Οὐκ...παρατηρήσεως Jn 3.3; 18.36 **21** Ἰδοὺ...Ἐκεῖ Mk 13.21; Lk 17.23 **23** Ἰδοὺ...ὧδε Mk 13.21; Lk 17.21 μὴ...διώξητε Lk 21.8

UMI

ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει,
~~οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου~~ [ἐν τῇ ἡμέρᾳ αὐτοῦ][4]. 1:25; 1:5/1:5
25 πρῶτον δὲ ~~δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμα-~~ [9:22]
~~σθῆναι~~ ἀπὸ τῆς γενεᾶς ταύτης. 26 ~~καὶ καθὼς ἐγένετο~~ 7:31; 1:2; [11:30]
ἐν ταῖς ἡμέραις Νῶε, ~~οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις~~ 1:25; 1:5; 1:5
~~τοῦ υἱοῦ τοῦ ἀνθρώπου~~· 27 ἤσθιον, ἔπινον, ἐγάμουν, 5:30
ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβω- 6:38
τόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας.
28 ~~ὁμοίως καθὼς ἐγένετο~~ ἐν ταῖς ἡμέραις Λώτ·[c] ἤσθιον, 3:11; 1:2; 1:5/1:5; 5:30; [11:30]
ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν· 29 ᾗ 6:38
δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ 4:35
θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν πάντας.[c] 30 ~~κατὰ τὰ~~ 6:23/1:9; [4:2]
~~αὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου~~ ἀποκαλύπτεται. 6:38
31 ~~ἐν ἐκείνῃ τῇ ἡμέρᾳ~~ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ ~~τὰ~~ 1:5; 5:25; [6:41]
~~σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ~~, μὴ καταβάτω ἆραι αὐτά, καὶ 4:11
ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. 32 μνη- 3:11
μονεύετε τῆς γυναικὸς Λώτ. 33 ὃς ἐὰν ζητήσῃ τὴν 4:6
ψυχὴν αὐτοῦ περιποιήσασθαι[5] ἀπολέσει αὐτήν, ὃς δ' ἂν

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geo^2 (Eusebius) // μὴ ἀπέλθητε μηδὲ διώξετε L Δ 1071 1216 1242 2174 *l*^{226} // μὴ διώξητε B cop^{sa} geo^1 // μὴ διώξετε p^{75} *f*^{13} arm // μὴ ἀπέλθητε syr^p // μὴ πιστεύσητε *f*^{1}

[4] **24** {C} ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ ℵ A K L W X Δ Θ Π Ψ 063 *f*^{1} *f*^{13} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* (*l*^{1127} καὶ ὁ υἱός) it^{aur,q,r1} vg syr$^{(c,s),p,h}$ cop^{bo} goth arm geo // ὁ υἱὸς τοῦ ἀνθρώπου p^{75} B D it^{a,b,d,e,i} cop^{sa} // ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου (*see* Mt 24.27) it$^{c,(l),s}$ cop$^{bo^{ms}}$ Ambrose // ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ it^f Vigilius

[5] **33** {C} ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι p^{75} B L (it^{b,c,i,q}...*liberare*) // ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ℵ A K W X Δ Θ Π Ψ 063 *f*^{1} *f*^{13} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 (1242* *omit* σῶσαι) 1242^c 1253 1344 1365 1546 1646 2148 2174 *Byz Lect*

[c c] **28–29** *c* major, *c* major: TR WH Bov Nes BF^2 AV RV ASV TT Zür Luth Jer Seg // *c* dash, *c* dash: RSV // *c* major, *c* dash: NEB

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25 Mt 16.21; 17.22–23; 20.18–19; Mk 8.31; 9.31; 10.33–34; Lk 9.22; 18.32–33 **26** ἐν ταῖς ἡμέραις Νῶε Gn 6.5–12 **27** εἰσῆλθεν...πάντας Gn 7.6–23 **28** ἐν...Λώτ Gn 18.20–21; 19.1–14 **29** Gn 19.15–29 **31** Mt 24.17–18; Mk 13.15–16 **31–32** μὴ ἐπιστρεψάτω...Λώτ Gn 19.17, 26 **33** Mt 10.39; 16.25; Mk 8.35; Lk 9.24; Jn 12.25

ἀπολέσῃ ζῳογονήσει αὐτήν. 34 λέγω ὑμῖν, ταύτῃ τῇ
νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται
καὶ ὁ ἕτερος ἀφεθήσεται· 35 ἔσονται δύο ἀλήθουσαι ἐπὶ 3:18; 1:20
τὸ αὐτό, ἡ μία παραλημφθήσεται ἡ δὲ ἑτέρα ἀφεθή- 3:18
σεται.[6] 37 καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; 8:25
ὁ δὲ εἶπεν αὐτοῖς, ″Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ 2:6
ἐπισυναχθήσονται.

The Parable of the Widow and the Judge

18 ″~~Ἔλεγεν δὲ παραβολὴν αὐτοῖς~~ πρὸς τὸ δεῖν πάντοτε 3:7/5:36; [5:36]
προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν, 2 λέγων, Κριτής 1:10; 7:2
τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον
μὴ ἐντρεπόμενος. 3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ 2:37
ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ
ἀντιδίκου μου. 4 καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ δὲ 1:57; 5:27
ταῦτα ~~εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι~~ οὐδὲ 3:8; 11:8; [7:39]; [11:8]
ἄνθρωπον ἐντρέπομαι, 5 ~~διά γε τὸ παρέχειν~~ μοι κόπον 2:4
τὴν χήραν ταύτην ~~ἐκδικήσω αὐτήν~~, ἵνα μὴ εἰς τέλος 2:37
ἐρχομένη ὑπωπιάζῃ με. 6 Εἶπεν δὲ ὁ κύριος, Ἀκούσατε 5:7; 1:13
τί ὁ κριτὴς τῆς ἀδικίας λέγει· 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ
τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ
ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; 8 ~~λέγω~~ [4:24]

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it^{a,aur,e,f,ff2,i,l,r1} vg syr^{h} cop^{bo} goth arm // ἐὰν θελήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι (*see* 9.24) geo Diatessaron // ἂν θελήσῃ ζωογονῆσαι τὴν ψυχὴν αὐτοῦ D it^{d} syr^{c,s,p} cop^{sa} eth

[6] **35** {B} *omit verse 36* 𝔓^{75} ℵ A B K L W X Δ Θ Π Ψ 063 *f*^{1} 28 33 565 892 1009 1010 1079 1195 1216 1242 1365 *Byz* *l*^{184,950} cop^{sa,bo} goth eth Basil Maximus Ps-Chrysostom // *include verse 36* δύο ἐν ἀγρῷ· εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται. (*see* Mt 24.40) D 700 1071 1230 1241 2174 (1253 1344 δύο ἔσονται ἐν τῷ ἀγρῷ) (1646 δύο ἔσονται) (2148 δύο ἔσονται ἐν τῷ ἀγρῷ...προσαφηθήσεται) (*Lect* ἐν τῷ ἀγρῷ) *l*^{185,1579} it$^{a,aur,b,c,d,(e),f,ff2,i,l,q,(r1)}$ vg syr^{c,s,p,h} arm geo Diatessaron^{a,i,n} Ambrose Augustine // δύο ἔσονται ἐν τῷ ἀγρῷ· εἷς παραλημφθήσεται ἡ δὲ ἑτέρα ἀφεθήσεται. (*see* Mt 24.40) *f*^{13}

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37 ″Ὅπου...ἐπισυναχθήσονται Job 39.30

18 1 τὸ...προσεύχεσθαι αὐτούς Ro 12.12; Col 4.2; 1 Th 5.17 5 Lk 11.7-8

UMI

~~ὑμῖν ὅτι~~ ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν 6:24
ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ
τῆς γῆς;

The Parable of the Pharisee and the Tax Collector

9 ~~Εἶπεν δὲ καὶ πρός τινας~~ τοὺς πεποιθότας ἐφ' ἑαυτοῖς 1:13; 2:4; [6:39]
ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς ~~τὴν~~ 4:23
~~παραβολὴν ταύτην~~· 10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ
ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώ- 1:10; 3:18
νης. 11 ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα[1] προσηύ- 5:3; 1:10
χετο, Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ
λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ 16:10
ὡς οὗτος ὁ τελώνης· 12 νηστεύω δὶς τοῦ σαββάτου, 7:39
ἀποδεκατῶ πάντα ὅσα κτῶμαι. 13 ὁ δὲ τελώνης μακρό-
θεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς 4:2; 4:20
τὸν οὐρανόν, ἀλλ' ~~ἔτυπτεν τὸ στῆθος~~ αὐτοῦ λέγων, Ὁ [83: 23:48]
θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. 14 λέγω ὑμῖν, κατέβη
οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· 3:13
ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν
ἑαυτὸν ὑψωθήσεται.

Little Children Blessed

(Mt 19.13–15; Mk 10.13–16)

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν 6:38
ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. 16 ὁ
δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων, Ἄφετε τὰ παιδία
ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων
ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 17 ἀμὴν λέγω ὑμῖν, ὃς ἂν 4:43

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[1] 11 {D} **πρὸς ἑαυτὸν ταῦτα** A K W X Δ Π 063 f^{13} 28 33^{vid} 565 700 1009 1010 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{a} $syr^{c,s,p,h}$ goth Basil Antiochus // **ταῦτα πρὸς ἑαυτόν** $𝔭^{75}$ $א^{c}$ B (L **αὐτόν**) T Θ Ψ f^{1} 892 1241 $it^{aur,e}$ vg syr^{pal} cop^{bo} arm Origen Cyprian // **καθ' ἑαυτὸν ταῦτα** D it^{d} geo^{2} // **ταῦτα** $א^{*}$ l^{883} $it^{b,c,f,ff^{2},i,l,q,r^{1}}$ $cop^{sa,ach}$ eth geo^{1} $Diatessaron^{n,t}$ // *omit* 1071

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12 **ἀποδεκατῶ...κτῶμαι** Gn 14.20; Mt 23.23 13 **ἔτυπτεν τὸ στῆθος** Lk 23.48 **Ὁ θεὸς ...ἁμαρτωλῷ** Ps 51.1 14 **πᾶς...ὑψωθήσεται** Mt 23.12; Lk 14.11 17 Mt 18.3

μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ 4:43
εἰσέλθῃ εἰς αὐτήν.

The Rich Ruler

(Mt 19.16-30; Mk 10.17-31)

18 ~~Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων, Διδάσκαλε~~ 7:2; [20:21, 21:7; 20:27, 3:10,
~~ἀγαθέ~~, ~~τί ποιήσας ζωὴν αἰώνιον κληρονομήσω~~; 19 εἶπεν 1:13; [10:25] [14; 20:18
δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς
εἰ μὴ εἷς ὁ θεός. 20 τὰς ἐντολὰς οἶδας· **Μὴ μοιχεύσῃς,**
Μὴ φονεύσῃς, Μὴ κλέψῃς, Μὴ ψευδομαρτυρήσῃς, Τίμα
τὸν πατέρα σου καὶ τὴν μητέρα. 21 ὁ δὲ εἶπεν, Ταῦτα
πάντα ἐφύλαξα ἐκ νεότητος. 22 ἀκούσας δὲ ὁ Ἰησοῦς
εἶπεν αὐτῷ, Ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλη- 1:15
σον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν [τοῖς]
οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. 23 ὁ δὲ ἀκούσας
ταῦτα περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα.

24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς [περίλυπον γενόμενον]
εἶπεν[2], Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν
βασιλείαν τοῦ θεοῦ εἰσπορεύονται· 25 εὐκοπώτερον γάρ 4:43; 8:16
ἐστιν κάμηλον διὰ τρήματος βελόνης διελθεῖν ἢ πλούσιον
εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 26 εἶπαν δὲ οἱ 4:43; 1:13
ἀκούσαντες, Καὶ τίς δύναται σωθῆναι; 27 ὁ δὲ εἶπεν,
Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστιν.
28 Εἶπεν δὲ ὁ Πέτρος, Ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια 1:13; 1:38
ἠκολουθήσαμέν σοι. 29 ὁ δὲ εἶπεν αὐτοῖς, ~~Ἀμὴν λέγω~~ [4:24]
~~ὑμῖν ὅτ~~ι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ
ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ 4:43

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[2] **24** {D} αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπεν A K P W X Δ Θ Π Ψ 078 f^{13} 28 33^{vid} 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* $it^{a,aur,(f),q}$ vg syr^{h} goth arm eth $Diatessaron^{a}$ // αὐτὸν ὁ Ἰησοῦς εἶπεν ℵ (B *omit* ὁ) L f^{1} 1241 syr^{pal} $cop^{sa,bo}$ geo // αὐτὸν περίλυπον γενόμενον εἶπεν ὁ Ἰησοῦς D $it^{b,c,d,(e),ff^2,i,l,r^1}$ // ὁ Ἰησοῦς αὐτὸν περίλυπον γενόμενον εἶπεν $syr^{c,s,p}$

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18 Διδάσκαλε...κληρονομήσω Lk 10.25 **20** Μὴ μοιχεύσῃς...ψευδομαρτυρήσῃς Ex 20.13-16 (Dt 5.17-20) Τίμα...μητέρα Ex 20.12 (Dt 5.16) **22** ἕξεις...οὐρανοῖς Mt 6.20; Sir 29.11 **27** Τὰ ἀδύνατα...ἐστιν Mk 14.36

UMI

θεοῦ, 30 ὃς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ 1:60
καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

A Third Time Jesus Foretells His Death and Resurrection
(Mt 20.17–19; Mk 10.32–34)

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς, 8:1
Ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ, καὶ τελεσθήσεται 1:38
πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ
ἀνθρώπου· 32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται
καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται, 33 καὶ
μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ 6:38
τρίτῃ ἀναστήσεται. 34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, 1:39; 2:50
καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ 1:7; 9:45; 1:37
ἐγίνωσκον τὰ λεγόμενα.

The Healing of a Blind Beggar near Jericho
(Mt 20.29–34; Mk 10.46–52)

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ τυφλός 1:8/1:8; 7:2
τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. 36 ἀκούσας δὲ
ὄχλου διαπορευομένου ~~ἐπυνθάνετο τί εἴη τοῦτο~~· 37 ἀπήγγειλαν 3:1; 1:29/1:29; 7:18; [15:25]
δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. 1:25
38 καὶ ἐβόησεν λέγων, Ἰησοῦ, υἱὲ Δαυίδ, ἐλέησόν με.
39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς 1:43; 9:36; 4:30
δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαυίδ, ἐλέησόν με. 40 σταθεὶς 5:15
δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. 4:1
ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν, 41 Τί σοι 3:1
θέλεις ποιήσω; ~~ὁ δὲ εἶπεν, Κύριε~~, ἵνα ἀναβλέψω. 42 καὶ [9:59]
ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ~~ἡ πίστις σου σέσωκέν~~ [7:50]
~~σε~~. 43 καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ 1:64
δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον 2:20; 1:10/1:10
τῷ θεῷ.

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31 πάντα...ἀνθρώπου Lk 24.25–27, 44 **32–33** Lk 9.22, 44 **34** Mk 9.32 **38** Ἰησοῦ ...με Mt 9.27; 15.22; Lk 17.13 **41** Τί...ποιήσω Mk 10.36 **42** ἡ πίστις...σε Lk 7.50; 17.19

Jesus and Zacchaeus

19 Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ. 2 καὶ ἰδοὺ 1:20
ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης 5:8; 1:36; 1:17/5:1
καὶ αὐτὸς πλούσιος. 3 καὶ ἐζήτει ἰδεῖν τὸν 1:17
Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι
τῇ ἡλικίᾳ μικρὸς ἦν. 4 καὶ προδραμὼν εἰς τὸ ἔμπροσθεν
ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἤμελλεν 7:2
διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας 2:39/1:23
ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατάβηθι,
σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. 6 καὶ 2:11
σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. 7 καὶ 1:14
ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἁμαρτωλῷ 1:25
ἀνδρὶ εἰσῆλθεν καταλῦσαι. 8 σταθεὶς δὲ Ζακχαῖος εἶπεν 5:8; 5:3
πρὸς τὸν κύριον, Ἰδοὺ τὰ ἡμίσειά μου τῶν ὑπαρχόντων, 1:38; 8:3
κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα
ἀποδίδωμι τετραπλοῦν. 9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς
ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι 1:25; 2:11; 1:47
καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ 1:17
ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

The Parable of the Ten Pounds
(Mt 25.14–30)

11 Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παρα- 3:1; 3:20
βολὴν ~~διὰ τὸ ἐγγὺς εἶναι~~ Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν 2:4; [11:8]
αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ 1:64; 4:43
ἀναφαίνεσθαι. 12 εἶπεν οὖν, Ἄνθρωπός τις εὐγενὴς ἐπορεύθη 10:30/7:2; 1:39/1:6
εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ
ὑποστρέψαι. 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν 1:56; 2:3
αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς, Πραγματεύσασθε
ἐν ᾧ ἔρχομαι. 14 οἱ δὲ πολῖται αὐτοῦ ἐμίσουν 1:76
αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες,

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7 Lk 5.30; 15.2 8 ἀποδίδωμι τετραπλοῦν Ex 22.1 9 σωτηρία...ἐγένετο Ac 16.31–34 υἱὸς Ἀβραάμ Lk 13.16 10 ζητῆσαι...ἀπολωλός Eze 34.16; Lk 15.4, 6, 9 12 Ἄνθρωπος...μακράν Mk 13.34

UMI

Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. **15** *Καὶ ἐγένετο* 1:23
ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν
φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ
ἀργύριον, ἵνα γνοῖ τί διεπραγματεύσαντο[1]. **16** *παρεγένετο*
δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ σου δέκα προσηργάσατο
μνᾶς. **17** *καὶ εἶπεν αὐτῷ, Εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν* 1:18
ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα 4:6; 4:39
πόλεων. **18** *καὶ ἦλθεν ὁ δεύτερος λέγων, Ἡ μνᾶ σου,*
κύριε, ἐποίησεν πέντε μνᾶς. **19** *εἶπεν δὲ καὶ τούτῳ,* 1:13; 2:4
Καὶ σὺ ἐπάνω γίνου πέντε πόλεων. **20** *καὶ ὁ ἕτερος* 4:39; 3:18
ἦλθεν λέγων, Κύριε, ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην 1:38
ἐν σουδαρίῳ· **21** *ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος*
αὐστηρὸς εἶ, αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ 4:11; 5:25; 1:66; 5:25
ἔσπειρας. **22** *λέγει αὐτῷ, Ἐκ τοῦ στόματός σου κρίνω* 13:8
σε, πονηρὲ δοῦλε. ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός
εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;[a] 4:11; 5:25; 1:66; 5:25
23 *καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν;*[b]
κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.[b] **24** *καὶ τοῖς* 1:56
παρεστῶσιν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε 4:11
τῷ τὰς δέκα μνᾶς ἔχοντι [**25** — *καὶ εἶπαν αὐτῷ, Κύριε,* 1:18
ἔχει δέκα μνᾶς].[2] **26** ~~*λέγω ὑμῖν ὅτι*~~ *παντὶ τῷ ἔχοντι* [4:24]
δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται. 3:11; 5:25; 4:11

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[1] **15** {C} *τί διεπραγματεύσαντο* ℵ B D L Ψ it^{d,e} syr^{c,s} cop^{sa,bo,fay} eth geo Origen // *τί διεπραγματεύσατο* 047 // *τίς τί διεπραγματεύσατο* A K Θ Π 063 f^1 f^{13} 28 33 565 700 892 1009 1010 1079 1195 1230 1242 1253 1344 1546 1646 2148 *Byz Lect* it$^{a,aur,b,c,f,ff^2,i,l,q,s}$ vg syr^{p,h} goth arm Lucifer // *τίς τί ἐπραγματεύσατο* W (Δ *πραγματεύσατο*) 1071 1216 (1365^c *ἐπραγμασεύσατο and omit τίς*) // *τίς διεπραγματεύσατο* 1241

[2] **25** {D} *include verse 25* ℵ A B K L Δ Θ Π Ψ 063 f^1 f^{13} 28 33 700 892 1009 1010 1071 1079 1195 1216 1241 1242 1344 1365 1546 1646 2148 *Byz* $l^{76,150,184,185,299,883,950}$ it$^{a,aur,c,f,i,l,q,r^1,s}$ vg syr^{p,h} cop$^{sa,bo^{mss}}$ goth arm geo // *omit verse 25* (*see* Mt 25.28) D W 565 1230 1253 *Lect* it$^{b,d,e,ff^2}$ syr^{c,s} cop^{bo} Lucifer Cyril

[a] **22** *a* question: WH Bov Nes BF² RSV NEB TT Zür // *a* statement: TR AV RV ASV Luth Jer Seg

[b b] **23** *b* question, *b* major: WH Bov Nes BF² TT Zür Luth Jer // *b* minor, *b* question: TR AV RV ASV RSV NEB Seg

17 *ἐν...πόλεων* Lk 16.10 **26** *παντὶ...ἀρθήσεται* Mt 13.12; Mk 4.25; Lk 8.18

UMI

27 πλὴν τοὺς ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς 6:24
με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε 4:1
αὐτοὺς ἔμπροσθέν μου.

The Triumphal Entry into Jerusalem

(Mt 21.1–11; Mk 11.1–11; Jn 12.12–19)

28 *Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων* 1:6
εἰς Ἱεροσόλυμα. 29 ~~*Καὶ ἐγένετο ὡς ἤγγισεν*~~ *εἰς Βηθφαγὴ* 1:23/1:23; [15:25]; [2:15]
καὶ Βηθανιὰ πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέ- 1:36/1:36
στειλεν δύο τῶν μαθητῶν 30 *λέγων, Ὑπάγετε εἰς τὴν*
κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον 1:76; 8:16
δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, 1:79
καὶ λύσαντες αὐτὸν ἀγάγετε. 31 *καὶ ἐάν τις ὑμᾶς ἐρωτᾷ,* 4:1
Διὰ τί λύετε; οὕτως ἐρεῖτε ὅτι[c] *Ὁ κύριος αὐτοῦ χρείαν* 1:25; 1:25
ἔχει. 32 ~~*ἀπελθόντες δὲ*~~ *οἱ ἀπεσταλμένοι* ~~*εὗρον καθὼς*~~ 1:2; [13: 22:13; 24:24]
εἶπεν αὐτοῖς. 33 *λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ* 3:1
κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον; 34 *οἱ*
δὲ εἶπαν ὅτι[d] *Ὁ κύριος αὐτοῦ χρείαν ἔχει.* 35 *καὶ ἤγαγον* 1:25; 4:1
αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια
ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. 36 *πορευομένου* 1:6/3:1
δὲ αὐτοῦ ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.
37 *Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ* 3:1
Ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθη- 1:10; 3:21; 3:8
τῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν 1:14; 1:42/4:33
ὧν εἶδον δυνάμεων, 38 *λέγοντες,* 6:38

Εὐλογημένος ὁ ἐρχόμενος 1:42
ὁ βασιλεὺς[3] **ἐν ὀνόματι κυρίου·**

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[3] **38** {C} ὁ ἐρχόμενος ὁ βασιλεύς B syr$^{c?s?p?h?}$ geo? // ὁ ἐρχόμενος βασιλεύς ℵ^{c} A K L Δ Θ Π Ψ *f*^{1} *f*^{13} 28 565 700 892 1009 1010 1071 1079 1195 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* (*l*^{950pt,1127pt}) it^{aur,f,q} vg syr$^{c?s?p?h?}$ cop^{sa,bo} goth arm geo? // ὁ βασιλεύς ℵ* (063 *l*^{950pt,1127pt} *omit* ὁ) it^{e,l}

[c] **31** *c* direct: TR? WH BF² RV ASV RSV NEB TT Zür Luth Jer Seg // *c* causal: TR? Bov Nes AV
[d] **34** *d* direct: WH BF² RV ASV RSV NEB TT Zür Luth Jer Seg // *d* causal: Bov Nes // different text: TR AV

32 Lk 22.13 **36** *ὑπεστρώννυον...ὁδῷ* 2 Kgs 9.13 **38** Εὐλογημένος...κυρίου Ps 118.26

ἐν οὐρανῷ εἰρήνη 1:79
καὶ ~~δόξα ἐν ὑψίστοις~~. [2:14]
39 καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς
αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. 40 ~~καὶ~~ [5:5]
~~ἀποκριθεὶς εἶπεν~~, Λέγω ὑμῖν, ἐὰν οὗτοι σιωπήσουσιν, οἱ
λίθοι κράξουσιν.
41 ~~Καὶ ὡς ἤγγισεν~~, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' 2:39/1:23; [15:25]
αὐτήν, 42 [e] λέγων [e] ὅτι Εἰ ἔγνως ἐν τῇ ἡμέρᾳ ταύτῃ καὶ 1:25; 1:5
σύ[4] τὰ πρὸς εἰρήνην[5] — νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν 2:39; 1:79; 16:25
σου. 43 ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ καὶ παρεμβαλοῦσιν
οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ
συνέξουσίν σε πάντοθεν, 44 καὶ ἐδαφιοῦσίν σε καὶ τὰ 4:38
τέκνα σου ἐν σοί, καὶ ~~οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον~~ ἐν [34: 21:6]
σοί, ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

Origen // ὁ ἐρχόμενος W 1216 $l^{18,48,76,547}$ eth Diatessaron Methodius Titus-Bostra Eulogius // *transpose:* ὁ ἐρχόμενος ἐν ὀνόματι κυρίου εὐλογημένος ὁ βασιλεύς D $\mathrm{it}^{a,c,d,ff2,i,r1,s}$

[4] **42** {C} ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σύ ℵ B L 892 (1241 καί γε ἐν) Origen // καὶ σὺ ἐν τῇ ἡμέρᾳ ταύτῃ D Θ $\mathrm{it}^{d,(e),f,q,(s)}$ $\mathrm{cop}^{sa,bo}$ geo Origen^{lat} // καὶ σὺ καί γε ἐν τῇ ἡμέρᾳ ταύτῃ A Ψ f^{1} 565 1009 1230 1253 2148 (l^{10} *omit* γε) $l^{184,185}$ // καὶ σὺ καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ K W Δ Π 063 f^{13} 28 33^{vid} 700 1010 1071 1079 1195 1216 1242 1344 1365 1546 1646 2174 *Byz Lect* it^{aur} vg $\mathrm{syr}^{p,h}$ goth Diatessaron (Eusebius) (Basil) // σὺ καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ $\mathrm{it}^{(a),b,c,ff2,(i),l,r1}$ (arm) $\mathrm{Diatessaron}^{syr}$ // καί γε ἐν τῇ ἡμέρᾳ ταύτῃ $\mathrm{syr}^{c,s}$

[5] **42** {C} εἰρήνην ℵ B L Θ $\mathrm{syr}^{pal ms}$ $\mathrm{cop}^{sa,bo ms}$ $\mathrm{Diatessaron}^{syr}$ Irenaeus Origen // εἰρήνην σου A K W Δ Π Ψ 063 f^{1} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1546 1646 2148 2174 *Byz Lect* it^{a} $\mathrm{syr}^{c,s,p,h,pal ms}$ cop^{bo} goth arm eth geo Diatessaron Origen Eusebius Basil Cyril // εἰρήνην σοι D f^{13} 1365 $\mathrm{it}^{aur,c,d,e,f,ff2,i,l,q,r1,s}$ vg Origen^{lat} Eusebius

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[e] [e] **41–42** *e* number 42, *e* no number: TR^{ed} WH? Bov Nes BF^{2} AV RV ASV RSV NEB TT Zür Luth Jer // *e* no number, *e* number 42: TR^{ed} WH? Seg

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38 ἐν οὐρανῷ...ὑψίστοις Lk 2.14 **41** ἔκλαυσεν Jn 11.35 **42** Εἰ ἔγνως...σου Dt 32.29 νῦν δὲ ἐκρύβη...σου Is 6.9–10; Mt 13.14; Mk 4.12; Lk 8.10; Ac 28.26–27; Ro 11.8, 10 **44** ἐδαφιοῦσιν...σου Ps 137.9 οὐκ ἀφήσουσιν...σοί Mt 24.2; Mk 13.2; Lk 21.6 καιρὸν...σου Lk 1.68

UMI

The Cleansing of the Temple

(Mt 21.12-17; Mk 11.15-19; Jn 2.13-22)

45 *Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς* 3:8
πωλοῦντας, 46 *λέγων αὐτοῖς, Γέγραπται,*

Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς,
ὑμεῖς δὲ αὐτὸν ἐποιήσατε **σπήλαιον λῃστῶν.**

47 ~~*Καὶ ἦν διδάσκων*~~ *τὸ καθ' ἡμέραν* ~~*ἐν*~~ *τῷ ἱερῷ. οἱ* 2:8/4:15; 9:23; [4:31]
δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι 9:22
καὶ οἱ πρῶτοι τοῦ λαοῦ· 48 *καὶ οὐχ εὕρισκον τὸ τί* 1:10; 9:46
ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων. 1:10/1:10/3:21

The Authority of Jesus Questioned

(Mt 21.23-27; Mk 11.27-33)

20 ~~*Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν*~~ *διδάσκοντος αὐτοῦ* 1:23/5:12; 1:5; 4:15/3:1; [5:12]
τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ 1:10; 1:19; 2:9
ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2 *καὶ* 9:22; 1:56; 1:18
εἶπαν λέγοντες πρὸς αὐτόν, Εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ 4:6
ταῦτα ποιεῖς,[a] *ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύ-* 4:6
την.[a] 3 *ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς, Ἐρωτήσω* 3:11
ὑμᾶς κἀγὼ λόγον, καὶ εἴπατέ μοι· 4 *Τὸ βάπτισμα*
Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; 5 *οἱ δὲ συνελο-* 5:23
γίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἴπωμεν, Ἐξ 1:25
οὐρανοῦ, ἐρεῖ, Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; 6 *ἐὰν*
δὲ εἴπωμεν, Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει 1:10/1:10/3:21
ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι.
7 *καὶ ἀπεκρίθησαν μὴ* ~~*εἰδέναι πόθεν*~~. 8 *καὶ ὁ Ἰησοῦς* [13:25]
εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ 4:6
ταῦτα ποιῶ.

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[a] [a] 2 *a* minor, *a* statement: WH RSV // *a* minor, *a* question: TR Bov Nes BF² NEB TT Jer Seg // *a* question, *a* question: AV RV ASV Zür Luth

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46 Καὶ...προσευχῆς Is 56.7 Καὶ...λῃστῶν Jr 7.11 47 ἦν...ἱερῷ Lk 21.37; 22.53; Jn 18.20
47–48 οἱ δὲ...ἀκούων Mt 21.46; Mk 12.12; 14.1-2; Lk 20.19; 22.2; Jn 5.18; 7.30

20 4 βάπτισμα Ἰωάννου Mt 3.6, 11; Mk 1.4, 5, 8; Lk 3.3, 16; Jn 1.25-26; Ac 1.22; 10.37; 13.24; 18.25; 19.3, 4 5 Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ Mt 21.32

UMI

The Parable of the Vineyard and the Tenants

(Mt 21.33–46; Mk 12.1–12)

9 Ἤρξατο δὲ πρὸς ~~τὸν λαὸν λέγειν τὴν παραβολὴν~~ 3:8; 1:10; 4:23; [4:23]
~~ταύτην~~· Ἄνθρωπός [τις] **ἐφύτευσεν ἀμπελῶνα**[1], καὶ ἐξέ- 2:25
δετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανούς. 1:57; 7:12
10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον,
ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· 1:43
οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν. 11 καὶ
προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον δείραντες 3:20; 3:18; 2:4
καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. 12 καὶ προσέθετο 3:20
τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. 2:4
13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω 1:13; 3:10
τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται.
14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλή- 1:29; 2:15
λους λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν
αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. 15 καὶ ἐκβα-
λόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. τί οὖν 3:10/1:66
ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; 16 ἐλεύσεται
καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν
ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν, Μὴ γένοιτο.
17 ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστιν τὸ γεγραμ- 3:10/1:66
μένον τοῦτο·

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται·
ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν. 19 Καὶ ἐζήτησαν οἱ
γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς

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[1] **9** {C} **ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα** A W Θ f^{13} 1071 1195 1241 1344 1365 2148 *Lect* (it^{r1}) syr^{c,s,p,h} arm geo // **ἄνθρωπος ἐφύτευσεν ἀμπελῶνα** ℵ B K L Δ Π Ψ f^{1} 28 33 565 700 892 1009 1010 1079 1216 1230 1242 1253 1546 1646 2174 *Byz* it^{aur,f} vg cop^{sa,bo} goth eth Origen // **ἀμπελῶνα ἐφύτευσεν ἄνθρωπος** D it^{a,c,d,e,ff2,i,l,q} Ambrose // **ἀμπελῶνα ἄνθρωπος ἐφύτευσεν** (*see* Mk 12.1) C

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9 *Ἄνθρωπος...ἀμπελῶνα* Is 5.1 **10–12** 2 Chr 36.15–16 **17** *Λίθον...γωνίας* Ps 118.22 **19** *ἐζήτησαν...λαόν* Mt 21.46; Mk 12.12; 14.1–2; Lk 19.47–48; 22.2; Jn 5.18; 7.30

UMI

χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνω- 10:21/13:1; 1:10
σαν γὰρ ὅτι ~~πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην~~. 4:23; [4:23]

Paying Taxes to Caesar
(Mt 22.15–22; Mk 12.13–17)

20 *Καὶ παρατηρήσαντες*[2] *ἀπέστειλαν ἐγκαθέτους ὑπο-*
κρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται 9:47
αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ
ἐξουσίᾳ τοῦ ἡγεμόνος. **21** ~~*καὶ ἐπηρώτησαν αὐτὸν λέγοντες*~~, 4:6; [18:18]
~~*Διδάσκαλε*~~, *οἴδαμεν ὅτι* ~~*ὀρθῶς λέγεις*~~ *καὶ διδάσκεις καὶ* 4:15; [7:43]
οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ 4:25
θεοῦ διδάσκεις· **22** *ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ* 4:15; 5:23
οὔ; **23** *κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς* 6:41
αὐτούς, **24** *Δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ*
ἐπιγραφήν; οἱ δὲ εἶπαν, Καίσαρος. **25** *ὁ δὲ εἶπεν πρὸς*
αὐτούς, Τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ
τοῦ θεοῦ τῷ θεῷ. **26** *καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ* 6:48; 9:47
ῥήματος[3] *ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ* 1:37; 1:10; 4:22
ἀποκρίσει αὐτοῦ ἐσίγησαν. 9:36

The Question about the Resurrection
(Mt 22.23–33; Mk 12.18–27)

27 *Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντι-*
λέγοντες[4] *ἀνάστασιν μὴ εἶναι,* ~~*ἐπηρώτησαν αὐτὸν* **28** *λέ-*~~ [18:18]

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[2] **20** {C} **παρατηρήσαντες** ℵ A B C K L Δ Π Ψ 0117 f^{1} f^{13} 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{\text{aur}}$ vg syr$^{\text{h}}$ cop$^{\text{sa, bo}}$ geo ‖ **ἀποχωρήσαντες** D Θ it$^{\text{a, c, d, e, f, ff2, i, l, q, r1}}$ goth eth ‖ **ὑποχωρήσαντες** W ‖ **μετὰ ταῦτα** syr$^{\text{c, s}}$ ‖ **μετὰ ταῦτα παρατηρήσαντες** arm ‖ *omit* syr$^{\text{p}}$

[3] **26** {C} **ἐπιλαβέσθαι αὐτοῦ ῥήματος** A C K P W Δ Π Ψ f^{1} f^{13} 33 565 700 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{\text{e}}$ syr$^{\text{c, p, h}}$ cop$^{\text{sa?bo?}}$ goth (arm **αὐτοῦ ἐπιλαβέσθαι ῥημάτων**) (eth) geo? ‖ **ἐπιλαβέσθαι τοῦ ῥήματος** ℵ B L (Θ *add* **αὐτοῦ** 892 1241 ‖ **αὐτοῦ ῥῆμα ἐπιλαβέσθαι** D it$^{\text{(a), aur, c, d, f, ff2, i, l, q, r1}}$ vg syr$^{\text{s}}$ geo?

[4] **27** {C} **οἱ ἀντιλέγοντες** A K P W Δ Π f^{13} 700 1009 1010 1079 1195

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20 Lk 11.54 **21** **Διδάσκαλε...διδάσκεις** Jn 3.2 **22** **φόρον δοῦναι** Ro 13.6–7
27 **Σαδδουκαίων...εἶναι** Ac 23.8

~~γοντες, Διδάσκαλε~~, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τινος
ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, 2:12
ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ 1:43
σπέρμα τῷ ἀδελφῷ αὐτοῦ. **29** *ἑπτὰ οὖν ἀδελφοὶ ἦσαν·*
καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· **30** *καὶ*
ὁ δεύτερος **31** *καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ* 2:4
καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον. **32** *ὕστερον*
καὶ ἡ γυνὴ ἀπέθανεν. **33** *ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει*
τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν
γυναῖκα. **34** *καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, ~~Οἱ υἱοὶ τοῦ~~* 1:18; [16:8]
~~αἰῶνος τούτου~~ γαμοῦσιν καὶ γαμίσκονται, **35** *οἱ δὲ κατα-*
ξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως
τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται· **36** *οὐδὲ*
γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ εἰσιν, καὶ 1:15
υἱοί εἰσιν θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. **37** *ὅτι δὲ*
ἐγείρονται οἱ νεκροὶ καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου,
ὡς λέγει **κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ** 1:23
θεὸν Ἰακώβ· **38** *θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων,*
πάντες γὰρ αὐτῷ ζῶσιν. **39** *ἀποκριθέντες δέ τινες τῶν*
γραμματέων εἶπαν, Διδάσκαλε, καλῶς εἶπας· **40** *οὐκέτι* 4:2
γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

The Question about David's Son

(Mt 22.41–46; Mk 12.35–37)

41 *Εἶπεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν Χριστὸν* 1:13
εἶναι Δαυὶδ υἱόν; **42** *αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ*
ψαλμῶν,

Εἶπεν κύριος τῷ κυρίῳ μου,
Κάθου ἐκ δεξιῶν μου

1216 1242 1344 1546 1646 2148 2174 *Byz* it$^{\text{a, aur, c, f, ff}^2\text{, i, l, q}}$ vg syr$^{\text{h}}$ arm geo ∥ *οἱ λέγοντες* (*see* Mt 22.23) ℵ B C D L Θ f^1 33 565 892 1071 1230 1241 1253 1365 *Lect* it$^{\text{d, e, r}^1}$ syr$^{\text{c, s, p}}$ cop$^{\text{sa, bo}}$ goth eth Diatessaron ∥ *οἵτινες λέγουσιν* (*see* Mk 12.18) Ψ l^{48}

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28 *ἐάν…ἀδελφῷ αὐτοῦ* Dt 25.5; Gn 38.8 **36** *υἱοί…θεοῦ* Ga 4.5–7 **37** *ἐπὶ τῆς βάτου* Ex 3.2 *τὸν…Ἰακώβ* Ex 3.6 **38** *πάντες…ζῶσιν* Ro 14.8–9 **42–43** *Εἶπεν…ποδῶν σου* Ps 110.1

UMI

43 **ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν** 1:66
ποδῶν σου.
44 *Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν;*

The Denouncing of the Scribes
(Mt 23.1–36; Mk 12.38–40; Lk 11.37–54)

45 *Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς* 1:10/1:10
[αὐτοῦ][5], 46 *~~Προσέχετε ἀπὸ~~ τῶν γραμματέων τῶν θελόντων* [12:1]
περιπατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν
ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς
καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,[b] 47 *οἳ κατεσθίουσιν*
τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται·[b] 2:37; 1:10
οὗτοι λήμψονται περισσότερον κρίμα.

The Widow's Offering
(Mk 12.41–44)

21 *Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον*
τὰ δῶρα αὐτῶν πλουσίους. 2 *εἶδεν δέ τινα χήραν* 7:2; 2:37
πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο, 3 *καὶ εἶπεν, ~~Ἀληθῶς~~* 2:6; 1:18; [4:24]; [9:27]
~~λέγω ὑμῖν ὅτι~~ ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων 2:37
ἔβαλεν· 4 *πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς*
ἔβαλον εἰς τὰ δῶρα[1], *αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς*
πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.

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[5] **45** {C} *τοῖς μαθηταῖς αὐτοῦ* (*see* Mt 23.1) ℵ A K L P W Δ Θ Π Ψ 063 *f*^{1} *f*^{13} 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz* it$^{a,aur,c,e,f,ff^2,i,q,r^1}$ vg syr^{c,s,p,h} cop^{sa,bo} goth geo // *τοῖς μαθηταῖς* B D it^{d,l} arm // *τοῖς ἑαυτοῦ μαθηταῖς* Γ 235 *Lect* // *πρὸς αὐτούς* Q

[1] **4** {B} *δῶρα* ℵ B L X *f*^{1} 1241 *l*^{1579} syr^{c,s,pal} cop^{sa,bo} geo Cyril // *δῶρα τοῦ θεοῦ* A D K W Δ Θ Π Ψ 063 0102^{vid} *f*^{13} 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{a,aur,c,d,e,f,ff^2,i,l,q,r^1,s}$ vg syr^{p,h} arm (eth) Diatessaron Origen Cyprian Basil // *δῶρα αὐτῶν τοῦ θεοῦ* *l*^{1663}

[b b] **46–47** *b* minor, *b* major: WH Bov Nes BF^{2} AV RV ASV RSV TT Zür Luth Jer Seg // *b* major, *b* minor: NEB // *b* major, *b* major: TR

3–4 2 Cor 8.12

UMI

The Destruction of the Temple Foretold

(Mt 24.1–2; Mk 13.1–2)

5 *Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς* 3:1; 1:25
καὶ ἀναθήμασιν κεκόσμηται, εἶπεν, 6 *Ταῦτα ἃ θεωρεῖτε,*
ἐλεύσονται ἡμέραι ἐν αἷς ~~οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ~~[2] 1:76; [19:44]
ὃς οὐ καταλυθήσεται.

Signs and Persecutions

(Mt 24.3–14; Mk 13.3–13)

7 *ʼ~~Ἐπηρώτησαν δὲ αὐτὸν λέγοντες, Διδάσκαλε~~, πότε* [18:18]
οὖν ταῦτα ἔσται,[a] *καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα*
γίνεσθαι;[a] 8 *ὁ δὲ εἶπεν, Βλέπετε μὴ πλανηθῆτε· πολλοὶ*
γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ἐγώ
εἰμι· καί, Ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε ὀπίσω αὐτῶν. 1:6
9 *ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ*
πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλʼ οὐκ
εὐθέως τὸ τέλος. 10 *Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται* 5:13; 3:7
ἔθνος ἐπʼ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, 11 *σεισμοί*
τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, 2:16
φόβητρά τε καὶ ἀπʼ οὐρανοῦ σημεῖα μεγάλα ἔσται[3]. 2:16; 1:42

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[2] **6** {C} **λίθος ἐπὶ λίθῳ** A K Δ Θ Π 063 0102 565 700 1010 1195 1216 1230 1242 1253^{vid} 1344 1646 2174 *Byz Lect* syr$^{p?,h?}$ cop$^{bo^{ms}}$ geo // **λίθος ἐπὶ λίθον** (*see* Mk 13.2) W Ψ 1009 1071 1079 1546 2148 it^{aur,f} vg syr$^{p?,h?}$ // **λίθος ἐπὶ λίθῳ ὧδε** ℵ* B f^{13} cop$^{sa?,bo?}$ // **λίθος ἐπὶ λίθον ὧδε** ℵ^{c} L 892 cop$^{sa?,bo?}$ // **ὧδε λίθος ἐπὶ λίθον** (*see* Mt 24.2) X f^{1} 33 1241 (1365 **ἐπὶ λίθῳ**) l^{950} it^{e} syr$^{c,(s)}$ cop$^{sa?,bo?}$ arm eth // **λίθος ἐπὶ λίθῳ ἐν τοίχῳ ὧδε** D it$^{a,c,d,ff^{2},i,l,q,r^{1},s}$

[3] **11** {D} **καὶ ἀπʼ οὐρανοῦ σημεῖα μεγάλα ἔσται** B f^{1} cop$^{sa?,bo?}$ // **καὶ σημεῖα ἀπʼ οὐρανοῦ μεγάλα ἔσται** A K W X Δ Θ Π Ψ 063 0102 (565 **ἔσονται**) 700 1009 1010 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174^{vid} *Byz Lect* syr^{h,pal} cop$^{sa?,bo?}$ Tertullian // **καὶ σημεῖα μεγάλα ἀπʼ οὐρανοῦ ἔσται** ℵ L (f^{13} **ἔσονται**) 33 892 1071 1241 cop$^{sa?,bo?}$ arm // **ἀπʼ οὐρανοῦ καὶ σημεῖα μεγάλα ἔσται** D it^{d,e,f} vg geo^{2} (geo^{1} *omit* **καί**) // **ἀπʼ οὐρανοῦ καὶ σημεῖα μεγάλα ἔσται καὶ χειμῶνες** 1012 it$^{(a),aur,c,ff^{2},i,l,q,r^{1},s}$ syr$^{(c,s,p),h^{mg}}$ (eth) Diatessaron (Origen^{lat})

[a a] **7** *a* minor, *a* question: WH RSV Zür Jer Seg // *a* question, *a* question: TR Bov Nes BF^{2} AV RV ASV NEB TT Luth

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6 **οὐκ...καταλυθήσεται** Lk 19.44 **8** **Ὁ καιρὸς ἤγγικεν** Dn 7.22; Php 4.5 **9** **δεῖ...γενέσθαι** Dn 2.28 **10** **Ἐγερθήσεται...βασιλείαν** Is 19.2; 2 Chr 15.6

UMI

12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ᾽ ὑμᾶς τὰς
χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συνα-
γωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγε-
μόνας ἕνεκεν τοῦ ὀνόματός μου· 13 ἀποβήσεται ὑμῖν
εἰς μαρτύριον. 14 ~~θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν~~ μὴ 1:66; [9:44]
προμελετᾶν ἀπολογηθῆναι, 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα
καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν
ἅπαντες οἱ ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε δὲ καὶ 3:21; 2:4
ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ 1:58; 7:6
θανατώσουσιν ἐξ ὑμῶν, 17 καὶ ἔσεσθε μισούμενοι ὑπὸ 11:5; 1:20
πάντων διὰ τὸ ὄνομά μου. 18 καὶ θρὶξ ἐκ τῆς κεφαλῆς
ὑμῶν οὐ μὴ ἀπόληται. 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε[4]
τὰς ψυχὰς ὑμῶν.

The Destruction of Jerusalem Foretold

(Mt 24.15–21; Mk 13.14–19)

20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων
Ἰερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.
21 τότε ~~οἱ ἐν τῇ Ἰουδαίᾳ~~ φευγέτωσαν εἰς τὰ ὄρη, καὶ [6:41]
~~οἱ ἐν μέσῳ αὐτῆς~~ ἐκχωρείτωσαν, καὶ ~~οἱ ἐν ταῖς χώραις~~ [6:41]
μὴ εἰσερχέσθωσαν εἰς αὐτήν, 22 ὅτι ἡμέραι ἐκδικήσεως [6:41]
αὗταί εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. 23 οὐαὶ 1:74; 1:15
~~ταῖς ἐν γαστρὶ ἐχούσαις~~ καὶ ταῖς θηλαζούσαις ~~ἐν ἐκείνα~~ις 1:5; [6:41]; [4:2]
ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ 1:42
ὀργὴ τῷ λαῷ τούτῳ, 24 καὶ πεσοῦνται στόματι μαχαίρης 1:10
καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερου-

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[4] **19** {D} κτήσασθε ℵ D K L W X Δ Π Ψ 063 f^1 565 700 892 1009 1010 1071 1079 1216 1230 1241 1242 1344 1365 1546 1646 2148 2174 *Byz Lect* l^{547m} it^{d,i} cop$^{bo^{mss}}$ Basil Apostolic Constitutions Macarius Cyril ∥ κτήσεσθε A B Θ f^{13} 33 1195 (1253 κτίσησθε) l^{150} it$^{a,c,e,f,ff^2,l,q,r^1,s}$ vg syr$^{c,s,p,h,(pal)}$ cop$^{sa,bo^{mss}}$ arm eth geo Marcion Tertullian Origen Macarius ∥ σώσετε Marcion

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12 παραδιδόντες...ἡγεμόνας Mt 10.18; Lk 12.11 **14–15** Mt 10.19; Lk 12.11–12 **15** Ac 6.10 **16–18** Mt 10.21–22 **18** 1 Sm 14.45; Lk 12.7 **22** ἡμέραι ἐκδικήσεως Dt 32.35; Ho 9.7; Jr 46.10 **23** ἀνάγκη μεγάλη 1 Cor 7.26 **24** πεσοῦνται...μαχαίρης Jr 21.7; Sir 28.18 πεσοῦνται...πάντα Ezr 9.7 Ἰερουσαλὴμ...ὑπὸ ἐθνῶν Zch 12.3 LXX; Ps 79.1; Is 63.18; Dn 9.26; 1 Macc 3.45, 51

UMI

σαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν 1:20
καιροὶ ἐθνῶν.

The Coming of the Son of Man

(Mt 24.29–31; Mk 13.24–27)

25 Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις,
καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης
καὶ σάλου, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ 3:1
προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ, **αἱ** γὰρ
δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 27 καὶ τότε
ὄψονται **τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ** 6:38
μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 ἀρχομένων δὲ 3:1
τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς
ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

The Lesson of the Fig Tree

(Mt 24.32–35; Mk 13.28–31)

29 Καὶ εἶπεν ~~παραβολὴν αὐτοῖς~~· Ἴδετε τὴν συκῆν καὶ 1:18; [6:39]
πάντα τὰ δένδρα· 30 ὅταν προβάλωσιν ἤδη, βλέποντες
ἀφ᾽ ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν· 12:1
31 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώ- 1:25
σκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ. 32 ~~ἀμὴν~~ 4:43; [4:24]
~~λέγω ὑμῖν ὅτι~~ οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα
γένηται. 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ
λόγοι μου οὐ μὴ παρελεύσονται.

Exhortation to Watch

34 ~~Προσέχετε δὲ ἑαυτοῖς~~ μήποτε βαρηθῶσιν ὑμῶν αἱ 12:1; [12:1]
καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς,
καὶ ἐπιστῇ ἐφ᾽ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη· 35 ὡς 2:9

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24 ἄχρι…ἐθνῶν Dn 12.7; Tob 14.5; Ro 11.25; Re 11.2 **25** σημεῖα…ἄστροις Is 13.10; Eze 32.7; Jl 2.30–31; Re 6.12–13 συνοχὴ…σάλου Ps 46.2–3; 65.7; Is 24.19 LXX; Wsd 5.22 **26** δυνάμεις…σαλευθήσονται Hg 2.6, 21 **27** τὸν υἱὸν…νεφέλῃ Dn 7.13; Mt 26.64; Re 1.7 **28** ἐγγίζει…ὑμῶν Ro 13.11; En 51.2 **33** Lk 16.17 **34** Mt 24.48–50; Lk 17.27 ἐπιστῇ…ἐκείνη 1 Th 5.3 **35** Is 24.17

παγὶς γὰρ ἐπελεύσεται[5] ἐπὶ πάντας τοὺς καθημένους ἐπὶ
πρόσωπον πάσης τῆς γῆς. **36** ἀγρυπνεῖτε δὲ ἐν παντὶ
καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα 5:12; 1:43
τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ
τοῦ ἀνθρώπου.
37 ~~Ἦν δὲ~~ τὰς ἡμέρας ἐν τῷ ἱερῷ ~~διδάσκων~~, τὰς δὲ 1:6/2:8; 4:15; [4:31]
νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον 1:36/1:36
Ἐλαιῶν· **38** καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ 1:10/1:10
ἱερῷ ἀκούειν αὐτοῦ.[6]

The Plot to Kill Jesus
(Mt 26.1-5, 14-16; Mk 14.1-2, 10-11; Jn 11.45-53)

22 Ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη
πάσχα. **2** καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ 9:22; 9:46
πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν. **3** Εἰσῆλ- 1:10
θεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, 1:36/1:36
ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· **4** καὶ ἀπελθὼν συνελά- 8:1
λησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς 9:46
παραδῷ αὐτόν. **5** καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ 1:14
ἀργύριον δοῦναι. **6** καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαι-
ρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς. 1:74

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[5] **35** {C} **ὡς παγὶς γὰρ ἐπελεύσεται** A C K W X Δ Θ Π Ψ *f*^{1} *f*^{13} 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 (1241 1242 2148 **ἐλεύσεται**) 1253 1344 1365 1546 1646 2174 *Byz Lect* it$^{aur, f, l^{c}, q, r^{1}}$ vg syr$^{c, s, p, h, pal}$ arm (eth) geo Diatessaron Irenaeus^{lat} Eusebius Basil // **ὡς παγίς. ἐπεισελεύσεται γάρ** ℵ* (ℵ^{c} L **ἐπελεύσεται**) B D 0179 it$^{a, b, c, d, e, ff^{2}, i, l*}$ cop$^{sa, bo}$ Marcion Tertullian Methodius Jerome Cyril

[6] **38** {A} **αὐτοῦ.** ℵ A B C (D **αὐτοῦ** *before* **ἐν τῷ ἱερῷ**) K L W X Δ Θ Π Ψ 0179 *f*^{1} 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{a, aur, b, c, d, e, f, ff^{2}, i, l, q, r^{1}}$ vg syr$^{c, s, p, h}$ cop$^{sa, bo}$ arm geo // **αὐτοῦ.** *plus John 7.53—8.11* *f*^{13}

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36 ἀγρυπνεῖτε...καιρῷ Mk 13.33 σταθῆναι...ἀνθρώπου Re 6.17 **37** Ἦν...διδάσκων Lk 19.47 τὰς δὲ...Ἐλαιῶν Lk 22.39

22 **1** ἑορτὴ...πάσχα Ex 12.1-27 **2** ἐζήτουν...λαόν Mt 21.46; Mk 12.12; 14.1-2; Lk 19.47-48; 20.19; Jn 5.18; 7.30 **3** Jn 13.2, 27 Ἰούδαν...δώδεκα Ac 1.17

The Preparation of the Passover

(Mt 26.17–25; Mk 14.12–21; Jn 13.21–30)

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, [~~ἐν] ᾗ ἔδει θύεσθα~~ι [13:14]
τὸ πάσχα. 8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών,
Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν. 7:22/1:6; 1:43
9 οἱ δὲ εἶπαν αὐτῷ, Ποῦ θέλεις ἑτοιμάσωμεν; 10 ὁ δὲ 8:25
εἶπεν αὐτοῖς, Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν 1:38; 3:1
συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· 2:25
ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται. 8:16
11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ
διδάσκαλος, Ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα 8:25
μετὰ τῶν μαθητῶν μου φάγω; 12 κἀκεῖνος ὑμῖν δείξει
ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε. 13 ~~ἀπελ-~~ 1:42; 2:6; [19:32]
~~θόντες δὲ εὗρον καθὼς εἰρήκει~~ αὐτοῖς, καὶ ἡτοίμασαν 1:2
τὸ πάσχα.

The Institution of the Lord's Supper

(Mt 26.26–30; Mk 14.22–26; 1 Cor 11.23–25)

14 ~~Καὶ ὅτε ἐγένετο ἡ ὥρα~~, ἀνέπεσεν καὶ οἱ ἀπόστολοι 2:21/2:42; 9:10; [2:42]
σὺν αὐτῷ. 15 καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμίᾳ ἐπεθύ- 1:56; 1:18
μησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με 1:74
παθεῖν· 16 ~~λέγω γὰρ ὑμῖν ὅτι~~ οὐ μὴ φάγω[1] αὐτὸ ἕως 4:2; 12:50; [4:24]
ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 17 καὶ δεξάμενος 7:37; 4:43
ποτήριον εὐχαριστήσας εἶπεν, Λάβετε τοῦτο καὶ διαμε-
ρίσατε εἰς ἑαυτούς·[2] 18 ~~λέγω γὰρ ὑμῖν [ὅτι~~] οὐ μὴ πίω 12:1; [4:24]

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[1] **16** {C} ὅτι οὐ μὴ φάγω p^{75vid} ℵ A B L Θ f^1 1241 1253 $l^{70pt,185pt,303,950pt,1231,1663}$ it^a cop^{sa,bo} // οὐκέτι μὴ φάγομαι D^{gr} // οὐκέτι οὐ μὴ φάγω C* X it$^{d,l,r^1}$ geo // ὅτι οὐκέτι οὐ μὴ φάγω (*see* Mk 14.25) C^2 K P W Δ Π Ψ 063 f^{13} 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 1344 1365 1546 1646 2148 2174 *Byz Lect* $l^{70pt,185pt,950pt}$ it$^{aur,b,c,e,f,ff^2,i,q}$ vg syr^{c,s,p,h,pal} arm eth Diatessaron^{a,n,v} Origen^{lat}

[2] **17–20** {B} *verses 17, 18, 19a (omitting 19b–20*: τὸ ὑπὲρ ὑμῶν…ἐκχυν-

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7 ἡ ἡμέρα…πάσχα Ex 12.6, 14, 15 8 ἑτοιμάσατε…φάγωμεν Ex 12.8–11
13 ἀπελθόντες…αὐτοῖς Lk 19.32 16 οὐ…θεοῦ Lk 13.29

ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ 1:48; 4:43
βασιλεία τοῦ θεοῦ ἔλθῃ.[2] 19 καὶ λαβὼν ἄρτον εὐχαριστήσας
ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων, Τοῦτό ἐστιν τὸ
σῶμά μου ⟦τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς
τὴν ἐμὴν ἀνάμνησιν.[2] 20 καὶ τὸ ποτήριον ὡσαύτως μετὰ
τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη
ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον⟧.[2] 21 πλὴν 6:24
ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς 1:38; 11:7
τραπέζης· 22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ
ὡρισμένον πορεύεται, ~~πλὴν οὐαὶ~~ τῷ ἀνθρώπῳ ἐκείνῳ 6:24; [17:1]
~~δι' οὗ παραδίδοται~~. 23 καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς 2:50; 3:8
ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. 9:46/1:62; 1:66/1:66; 11:5; 1:29/1:29

The Dispute about Greatness

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν 2:4; 9:46
δοκεῖ εἶναι μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς
τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες
αὐτῶν εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ οὕτως, 1:25
ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ
ἡγούμενος ὡς ὁ διακονῶν. 27 τίς γὰρ μείζων, ὁ ἀνακείμενος 1:66
ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν 5:36; 1:60
μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν. 28 ὑμεῖς δέ ἐστε οἱ
διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· 11:7; 16:20

νόμενον) D it^{a,d,ff2,i,l} ‖ *verses 17, 18, 19, 20* $\mathfrak{p}^{75}$ ℵ A B C K L T^{vid} W X Δ Θ Π Ψ 063 f^1 f^{13} 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{aur,c,f,q,r1} vg syr^{h,pal} cop^{sa,bo} arm geo ‖ *verses 19a* (καὶ λαβὼν...σῶμά μου), *17, 18* it^{b,e} ‖ *verses 19, 17, 18* syr^{c} ‖ *verses 19, 20* l^{32} syr^{p} cop$^{bo^{ms}}$ ‖ *verses 19, 20a* (μετὰ τὸ δειπνῆσαι), *17, 20b* (τοῦτό μου τὸ αἷμα ἡ καινὴ διαθήκη), *18* syr^{s}

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19 λαβὼν...αὐτοῖς Lk 24.30; Ac 27.35 **20** καινὴ...αἵματι Ex 24.8; Jr 31.31; 32.40; Zch 9.11 **21** ἡ χεὶρ...τραπέζης Ps 41.9; Jn 13.21 **23** Jn 13.22 **24** τὸ...μείζων Mt 18.1; Mk 9.34; Lk 9.46 **25–27** Mt 20.25–27; Mk 10.42–44 **26** ὁ μείζων...διακονῶν Mt 23.11; Mk 9.35 **27** Jn 13.4–16

29 κἀγὼ διατίθεμαι ὑμῖν[a] καθὼς διέθετό μοι ὁ πατήρ 1:2
μου[a] βασιλείαν 30 ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τρα- 1:43; 5:30
πέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων 1:79; 5:3
τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.

Peter's Denial Foretold

(Mt 26.31–35; Mk 14.27–31; Jn 13.36–38)

31 Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς 1:38
τοῦ σινιάσαι ὡς τὸν σῖτον· 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ 1:74; 5:12
ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας 1:43
στήρισον τοὺς ἀδελφούς σου. 33 ὁ δὲ εἶπεν αὐτῷ, Κύριε,
μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον 1:39
πορεύεσθαι. 34 ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε, οὐ φωνήσει 1:6
σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι. 12:59

Purse, Bag, and Sword

35 Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλ- 1:18
λαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερή-
σατε; οἱ δὲ εἶπαν, Οὐθενός. 36 εἶπεν δὲ αὐτοῖς, Ἀλλὰ 1:13
νῦν ὁ ἔχων βαλλάντιον ἀράτω, ~~ὁμοίως καὶ~~ πήραν, καὶ 16:25; 4:11; 3:11; [5:10]
ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω 3:11
μάχαιραν. 37 λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον [4:24]
δεῖ τελεσθῆναι ἐν ἐμοί, τὸ **Καὶ μετὰ ἀνόμων ἐλογίσθη·**
καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει. 38 ~~οἱ δὲ εἶπαν, Κύριε~~, 2:39; [9:59]
ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς, Ἱκανόν 1:38; ; 7:12
ἐστιν.

The Prayer on the Mount of Olives

(Mt 26.36–46; Mk 14.32–42)

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ Ὄρος 1:6/1:39
τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.

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[a] [a] 29 *a* none, *a* none: (TR) Bov Nes BF² AV RV ASV NEB? Luth Jer Seg // *a* minor ,*a* none: WH RVmg ASVmg RSV TT Zür

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29 Lk 12.32 **30** καθήσεσθε...Ἰσραήλ Mt 19.28 **31** Σατανᾶς...ὑμᾶς 2 Cor 2.11 σινιάσαι...σῖτον Am 9.9 **33** Κύριε...πορεύεσθαι Lk 22.54 **34** οὐ...εἰδέναι Lk 22.61 **35** Ὅτε...ὑποδημάτων Mt 10.9–10; Mk 6.8–9; Lk 9.3; 10.4 **36** ὁ μὴ...μάχαιραν Lk 22.49 **37** Καὶ...ἐλογίσθη Is 53.12 (Lk 12.50) **39** Jn 18.1 ἐξελθὼν...Ἐλαιῶν Lk 21.37

UMI

40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε 1:10
μὴ εἰσελθεῖν εἰς πειρασμόν. 41 καὶ αὐτὸς ἀπεσπάσθη 3:23
ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεὶς τὰ γόνατα προσηύ- 3:23; 1:66; 1:10/5:12
χετο 42 λέγων, Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ
ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν 6:24
γινέσθω.[3] 45 καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς 1:39
τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης,
46 καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσεύ- 1:18; 1:39; 1:10
χεσθε,[b] ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

The Betrayal and Arrest of Jesus

(Mt 26.47–56; Mk 14.43–50; Jn 18.3–11)

47 ~~Ἔτι αὐτοῦ λαλοῦντος~~ ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος 1:15; 1:38; 3:1; [8:49]
Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτούς, καὶ ἤγγισεν 8:1
τῷ Ἰησοῦ φιλῆσαι αὐτόν. 48 Ἰησοῦς δὲ εἶπεν αὐτῷ,
Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;
49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν, Κύριε,
εἰ πατάξομεν ἐν μαχαίρῃ; 50 καὶ ἐπάταξεν ~~εἷς τις ἐξ~~ 13:23; 5:3; 11:5; [12:6]
αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφεῖλεν τὸ οὖς 1:25

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[3] 42 {C} *omit verses 43–44* (*see* Mt 26.39; Mk 14.36) 𝔭^{75} ℵ^{a} A B T W 1071* *Lect* *l*^{69pt,70pt,211pt,1127pt} it^{f} syr^{s} cop^{sa,bo} geo Marcion Clement Origen mss$^{acc. to Hilary}$ Athanasius Ambrose mss$^{acc. to Epiphanius}$ mss$^{acc. to Jerome}$ Cyril John-Damascus ∥ *transpose* Lk 22.43–44 *after* Mt 26.39 *f*^{13} ∥ *transpose* Lk 22.43–45a (καὶ…προσευχῆς) *after* Mt 26.39 *l*^{60,69pt,70pt,1127pt} ∥ *include verses 43–44* ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντος ἐπὶ τὴν γῆν (*with minor variations*). ℵ^{*,b} D K L X Δ* Θ Π* Ψ *f*^{1} 565 700 892* 1009 1010 1071^{mg} 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz* *l*^{184,211pt} it^{a,aur,b,c,d,e,ff2,i,l,q,r1} vg syr^{c,p,h,pal} arm eth Diatessaron^{a,earm,i,n} Justin Irenaeus Hippolytus Dionysius Arius$^{acc. to Epiphanius}$ Eusebius Hilary Caesarius-Nazianzus Gregory-Nazianzus Didymus Ps-Dionysius Epiphanius Chrysostom Jerome Augustine Theodoret Leontius Cosmos Facundus ∥ *include verses 43–44 with asterisks or obeli* Δ^{c} Π^{c} 892$^{c in mg}$ 1079 1195 1216 cop$^{bo mss}$

[b] 46 *b* minor: TR WH Bov Nes BF^{2} AV RV ASV TT Zür? Luth Jer Seg ∥ *b* none: RSV NEB

40 Προσεύχεσθε…πειρασμόν Lk 22.46 42 μὴ…γινέσθω Mt 6.10 46 προσεύχεσθε …πειρασμόν Lk 22.40 49 πατάξομεν ἐν μαχαίρῃ Lk 22.36 50 Jn 18.26

UMI

αὐτοῦ τὸ δεξιόν. 51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, 3:11
Ἐᾶτε ἕως τούτου· καὶ ἁψάμενος τοῦ ὠτίου ἰάσατο αὐτόν.
52 εἶπεν δὲ Ἰησοῦς[4] πρὸς τοὺς παραγενομένους ἐπ' αὐ- 1:13
τὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους,
Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων;[c]
53 καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ 9:23
ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ
ὥρα καὶ ἡ ἐξουσία τοῦ σκότους. 4:6

Peter's Denial of Jesus

(Mt 26.57–58, 69–75; Mk 14.53–54, 66–72; Jn 18.12–18, 25–27)

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς 1:24; 4:1
τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρό-
θεν. 55 περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ
συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. 56 ἰδοῦσα 1:79
δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ 1:79; 7:2
ἀτενίσασα αὐτῷ εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν· 57 ὁ 2:12; 1:56
δὲ ἠρνήσατο λέγων, Οὐκ οἶδα αὐτόν, γύναι. 58 καὶ
μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν 3:18
εἶ· ὁ δὲ Πέτρος ἔφη, Ἄνθρωπε, οὐκ εἰμί. 59 καὶ δια- 5:20
στάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διϊσχυρίζετο λέγων, 3:23/3:23; 7:2
Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλι- 2:12; 4:25
λαῖός ἐστιν· 60 εἶπεν δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ 1:13; 5:20
οἶδα ὃ λέγεις. καὶ παραχρῆμα ~~ἔτι λαλοῦντος αὐτοῦ~~ 5:25; 1:64; 1:15; 3:1; [8:49]
ἐφώνησεν ἀλέκτωρ. 61 καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν 7:9
τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ 1:37
κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι σήμε- 1:23/1:64; 1:25

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[4] **52** {C} Ἰησοῦς $\mathfrak{p}^{75}$ ℵ A B T Θ // ὁ Ἰησοῦς K L W X Δ Π Ψ f^{13} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* Origen // Ἰησοῦς *or* ὁ Ἰησοῦς it$^{a,aur,c,f,ff^2,q,r^1}$ vg syr^{p,h} cop^{sa,bo} geo // *omit* D f^1 it^{b,d,e,i,l} syr^{c,s} arm

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[c] **52** *c* question: TR WH Bov Nes BF^2 AV RV ASV RSV NEB TT Jer // *c* statement: Zür Luth Seg

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52 Ὡς...ἐξήλθατε Lk 22.37 **53** καθ'...ἱερῷ Lk 19.47; 21.37 οὐκ ἐξετείνατε...ἐμέ Jn 7.30; 8.20 ἡ ἐξουσία τοῦ σκότους Col 1.13 **54** Πέτρος...μακρόθεν Lk 22.33 **61** Πρὶν ...τρίς Lk 22.34

ρον ἀπαρνήσῃ με τρίς· **62** *καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.*[5]

The Mocking and Beating of Jesus

(Mt 26.67–68; Mk 14.65)

63 *Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ* 5:8; 4:38
δέροντες, **64** *καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες,*
Προφήτευσον, τίς ἐστιν ὁ παίσας σε; **65** *καὶ*
ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν. 3:18; 3:7

Jesus before the Council

(Mt 26.59–66; Mk 14.55–64; Jn 18.19–24)

66 *Καὶ ~~ὡς ἐγένετο~~ ἡμέρα, συνήχθη τὸ πρεσβυτέριον* 2:39/1:23; [4:25]
τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον 1:10; 9:22; 2;16
αὐτὸν εἰς τὸ συνέδριον αὐτῶν, **67**[d] *λέγοντες,* [d]*Εἰ σὺ εἶ* 6:7
ὁ Χριστός, εἰπὸν ἡμῖν. [d]*εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν* 1:13
εἴπω οὐ μὴ πιστεύσητε· **68** *ἐὰν δὲ ἐρωτήσω οὐ μὴ*
ἀποκριθῆτε[6]. **69** *ἀπὸ τοῦ νῦν δὲ ἔσται* **ὁ υἱὸς τοῦ ἀνθρώπου** 1:48; 2:10
καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. **70** *εἶπαν* 1:79; 1:13
δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ;[e] *ὁ δὲ πρὸς*
αὐτοὺς ἔφη, Ὑμεῖς λέγετε ὅτι[f] *ἐγώ εἰμι.* **71** *οἱ δὲ εἶπαν,*
Τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν 1:15; 6:42
ἀπὸ τοῦ στόματος αὐτοῦ.

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[5] **62** {C} *include verse 62* (*see* Mt 26.75; Mk 14.72) $\mathfrak{p}^{75}$ ℵ A B D K L T W X Δ Θ Π Ψ 063 0124 0250 f^{1} f^{13} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 *Byz Lect* it$^{aur,c,d,f,ff^{2},q}$ vg syr^{c,s,p,h} cop^{sa,bo} arm geo // *omit verse 62* 0171^{vid} it$^{a,b,e,ff^{2},i,l^{*},r^{1}}$

[6] **68** {C} ἀποκριθῆτε $\mathfrak{p}^{75}$ ℵ B L T 1241 cop^{bo} Cyril // ἀποκριθῆτε μοι Θ f^{1} 1365 cop^{sa} Ambrose // ἀποκριθῆτε μοι ἢ ἀπολύσητε A D K W (X ἀπολύσετε) Δ Π Ψ 063 f^{13} 28 565 700 (892 *omit* μοι) 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 (1546 *omit* ἢ) 1646 2148 *Byz Lect* it$^{(a),aur,b,c,d,f,ff^{2},(i,l),q,r^{1}}$ vg syr^{c,s,p,h} arm geo Diatessaron^{a,i,n}

[d d d] **66–67** *d* number 67, *d* no number, *d* no number: TR^{ed} WH? Bov Nes BF^{2} NEB? TT Zür Luth Jer Seg // *d* no number, *d* number 67, *d* no number: TR^{ed} WH? AV RV ASV RSV NEB? // *d* no number, *d* no number, *d* number 67: TR^{ed} NEB?

[e] **70** *e* question: TR WH Bov Nes BF^{2} AV RV ASV RSV NEB TT Zür Luth Seg // *e* exclamation: Jer

[f] **70** *f* indirect: TR? WH? Bov? Nes? BF^{2}? AV RV ASV RSV NEB TT Zür Luth? Seg^{mg} // *f* causal: RV^{mg} ASV^{mg} Jer? Seg? // *f* interrogative: WH^{mg}

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67 Εἰ...Χριστός...ἡμῖν Jn 10.24 Ἐὰν...πιστεύσητε Jn 3.12; 8.45 **69** ὁ υἱὸς...θεοῦ Ps 110.1; Ac 7.56 **70** Σὺ...θεοῦ Mt 4.3, 6; Lk 4.3, 9

Jesus Brought before Pilate

(Mt 27.1–2, 11–14; Mk 15.1–5; Jn 18.28–38)

23 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν 1:39; 3:2; 1:10; 4:1
ἐπὶ τὸν Πιλᾶτον. 2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγον- 3:8
τες, Τοῦτον εὕραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ
κωλύοντα φόρους Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν
Χριστὸν βασιλέα εἶναι. 3 ὁ δὲ Πιλᾶτος ἠρώτησεν αὐτὸν
λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκρι-
θεὶς αὐτῷ ἔφη, Σὺ λέγεις.[a] 4 ὁ δὲ Πιλᾶτος εἶπεν πρὸς
τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, ~~Οὐδὲν εὑρίσκω αἴτιον~~ [61: 23:14, 23:22]
ἐν τῷ ἀνθρώπῳ τούτῳ. 5 οἱ δὲ ἐπίσχυον λέγοντες ὅτι 1:25
Ἀνασείει τὸν λαὸν διδάσκων καθ᾽ ὅλης τῆς Ἰουδαίας, 1:10; 4:15; 4:14
καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. 24:27,47

Jesus before Herod

6 Πιλᾶτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος 6:7
Γαλιλαῖός ἐστιν· 7 καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας 4:6
Ἡρῴδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην, ὄντα
καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. 1:5
8 ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ
ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ 7:12; 1:57; 2:4; 2:27
αὐτοῦ, καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ᾽ αὐτοῦ γινόμενον. 7:2
9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν 7:12; 4:30
ἀπεκρίνατο αὐτῷ. 10 εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ 5:3; 9:22
οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. 11 ἐξου-
θενήσας δὲ αὐτὸν [καὶ] ὁ Ἡρῴδης[1] σὺν τοῖς στρατεύ- 1:56
μασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα λαμπρὰν

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[1] **11** {C} καὶ ὁ Ἡρῴδης 𝔭^{75} א L T X Ψ f^{13} 1079 1216 l^{547} it^{a,d} cop$^{bo^{mss}}$ arm geo^{1} // ὁ Ἡρῴδης A B D^{gr} K Δ Θ Π 063 0124 f^{1} 28 565 700 892 1010 1071 1230 1253 1344 1365^{c} 1546 1646 2174 *Byz Lect* it$^{aur,b,c,e,f,ff^2,i,l,q,r^1}$ vg syr^{c,p,h} cop^{sa,bo} geo$^{2?}$ Diatessaron // Ἡρῴδης W 1009 1195 1241 1242 1365* 2148 geo$^{2?}$

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[a] **3** *a statement*: TR WH Bov Nes BF^{2} AV RV ASV RSV NEB TT Zür Luth Jer Seg // *a question*: WH^{mg}

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2 φόρους Καίσαρι Lk 20.25 3 1 Tm 6.13 7 ἐκ…Ἡρῴδου Lk 3.1 8 ἦν…γινόμενον Lk 9.9

UMI

ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. **12** ἐγένοντο δὲ φίλοι ὅ 7:6
τε Ἡρῴδης καὶ ὁ Πιλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' 2:16; 13:1; 1:5
ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς. 2:15

Jesus Sentenced to Die

(Mt 27.15–26; Mk 15.6–15; Jn 18.39–19.16)

13 Πιλᾶτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ
τοὺς ἄρχοντας καὶ τὸν λαὸν **14** εἶπεν πρὸς αὐτούς, 14:1; 1:10
Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα
τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας 1:10; 1:20; 1:15
~~οὐθὲν εὗρον~~ ἐν τῷ ἀνθρώπῳ τούτῳ ~~αἴτιον~~ ὧν κατηγορεῖτε 5:25; [23:4]
κατ' αὐτοῦ, **15** ἀλλ' οὐδὲ Ἡρῴδης· ἀνέπεμψεν γὰρ 9:50
αὐτὸν πρὸς ἡμᾶς[2]· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν 1:20; 3:8
πεπραγμένον αὐτῷ. **16** ~~παιδεύσας οὖν αὐτὸν ἀπολύσω~~.[3] [31: 23:22]
18 ἀνέκραγον δὲ παμπληθεὶ λέγοντες, Αἶρε τοῦτον, 4:11
ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· **19** ὅστις ἦν διὰ στάσιν 8:3
τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ
φυλακῇ. **20** πάλιν δὲ ὁ Πιλᾶτος προσεφώνησεν αὐτοῖς,
θέλων ἀπολῦσαι τὸν Ἰησοῦν· **21** οἱ δὲ ἐπεφώνουν λέγοντες,
Σταύρου, σταύρου αὐτόν. **22** ὁ δὲ τρίτον εἶπεν

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[2] **15** {C} **ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς** p^{75} ℵ B K L T Θ Π (0124 **ἀνέπεμψαν**) 892 1071 1079 1216 1241 1546 1646 2174 it$^{aur, f}$ cop$^{sa, bo}$ // **ἀνέπεμψεν γὰρ αὐτὸν πρὸς ὑμᾶς** *f*^{13} *l*^{185} // **ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν** A D W X Δ Ψ 063 *f*^{1} 28 565 700 1009 1010 1195 1230 1242 1344 1365 2148 *Byz Lect* (*l*^{47} **ἀνέπεμψεν**, *l*^{547} **ἐνέπεμψα** *and* **ἡμᾶς**) it$^{a, b, c, d, e, ff^2, (l), q, r^1}$ vg syr^{h} (eth) Diatessaron^{l} // **ἀνέπεμψα γὰρ αὐτὸν πρὸς αὐτόν** 274 (1253 **μεθ' ὑμῶν πρὸς αὐτόν**) *l*^{183} syr$^{c, s, p}$ arm geo Diatessaron$^{a, v}$ // **ἀνέπεμψα γὰρ αὐτὸν πρὸς ὑμᾶς** 71 248 788 *l*^{299} syr^{hmg} // **ἀνέπεμψα ὑμᾶς πρὸς αὐτόν** 124 174 230 346

[3] **16** {B} *omit verse 17* p^{75} A B K L T Π 0124 892* 1079 1241 1546 *l*^{185pt} it^{a} cop$^{sa, bomss}$ Diatessaron // *include verse 17* **ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα.** (*see* Mt 27.15; Mk 15.6) ℵ W X Δ 063 *f*^{1} *f*^{13} 28 565 700 1010 1195 (1216 1230 1253 1646 2174 **ἕνα δέσμιον.**) 1242 1365 2148 *Byz Lect* (*l*^{70} *omit* **αὐτοῖς**) it$^{aur, b, c, e, f, ff^2, l, q, (r^1)}$ vg syr$^{p, h}$ cop^{bomss} Eusebius // *include verse 17* **ἀνάγκην γὰρ ἦχεν κατὰ τὴν ἑορτὴν ἀπολύειν αὐτοῖς ἕνα δεσμιὸν** [*sic*] **ἤθελον.** 1009 // *include verse 17* **ἀνάγκην δὲ εἶχεν κατὰ ἑορτὴν ἀπολύειν αὐτοῖς ἕνα.** Θ Ψ (892^{mg} **ἕνα αὐτοῖς**) (1071 *omit* **αὐτοῖς**) 1344 (arm **εἶχεν ἕνα...αὐτοῖς.**) geo // *include verse 17 after 19* D it^{d} syr$^{c, s}$ eth

πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; ~~οὐδὲν αἴτιον~~ [23:4]
θανάτου ~~εὗρον~~ ἐν αὐτῷ· ~~παιδεύσας οὖν αὐτὸν ἀπολύσω~~. [23:16]
23 οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν 4:33; 1:42
σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν[4]. 24 καὶ
Πιλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν· 25 ἀπέλυσεν
δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν
ὃν ᾐτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι
αὐτῶν.

The Crucifixion of Jesus

(Mt 27.32–44; Mk 15.21–32; Jn 19.17–27)

26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα 2:39/1:23; 9:47; 7:2
Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν
σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ. 27 Ἠκολούθει δὲ
αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἳ ἐκόπτοντο 1:10; 1:10
καὶ ἐθρήνουν αὐτόν. 28 στραφεὶς δὲ πρὸς αὐτὰς [ὁ] 7:9
Ἰησοῦς εἶπεν, Θυγατέρες Ἰερουσαλήμ, ~~μὴ κλαίετε~~ ἐπ' [7:13]
ἐμέ· πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, 6:24; 12:1
29 ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι 1:38; 17:6
αἱ στεῖραι καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν καὶ μαστοὶ
οἳ οὐκ ἔθρεψαν.

30 ~~τότε ἄρξονται~~ **λέγειν τοῖς ὄρεσιν,** 13:25; [;3:26]
    Πέσετε ἐφ' ἡμᾶς,
  καὶ τοῖς βουνοῖς,
    Καλύψατε ἡμᾶς·

31 ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ 6:32; 6:38
τί γένηται;

32 Ἤγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ 4:1; 3:18; 1:56
ἀναιρεθῆναι. 33 ~~καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον~~ τὸν καλού- 2:21; 1:36/1:36; [2:42]

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[4] **23** {C} *αὐτῶν* 𝔓^{75} ℵ B L 0124 1241 *l*^{211} it$^{a, aur, b, e, ff^2, l}$ vg cop$^{sa, bo}$ // *τῶν ἀρχιερέων* eth // *αὐτῶν καὶ τῶν ἀρχιερέων* A D K P W X Δ Θ Π Ψ 063 0250 *f*^{1} *f*^{13} 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 (1253 *τῶν ἀρχόντων*) 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{c, d, f}$ syr$^{(c, s), p, h}$ cop$^{bo^{ms}}$ arm geo Diatessaron

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29 Μακάριαι...ἔθρεψαν Lk 21.23 **30** ἄρξονται...Καλύψατε ἡμᾶς Ho 10.8 (Re 6.16)

μενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κα- 2:6
κούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν. 34 [ὁ
δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασιν 3:7
τί ποιοῦσιν.][5] **διαμεριζόμενοι** δὲ **τὰ ἱμάτια αὐτοῦ ἔβαλον**
κλῆρον. 35 καὶ εἱστήκει ὁ λαὸς **θεωρῶν. ἐξεμυκτήριζον** 1:10
δὲ καὶ οἱ ἄρχοντες λέγοντες, Ἄλλους ἔσωσεν, σωσάτω 2:4; 14:1
ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς[b] τοῦ θεοῦ[b] ὁ ἐκλεκτός.
36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι,
ὄξος προσφέροντες **αὐτῷ** 37 καὶ λέγοντες, Εἰ σὺ εἶ ὁ
βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. 38 ἦν δὲ καὶ 1:6; 2:4
ἐπιγραφὴ ἐπ᾽ αὐτῷ[6], Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.

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[5] **34** {C} **ὁ δὲ Ἰησοῦς ἔλεγεν, Πατήρ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασιν τί ποιοῦσιν.** ℵ^{*,c} A C D^{b} (K **εἶπεν** *for* **ἔλεγεν**) L X Δ Π Ψ 0117 0250 f^{1} (f^{13} *omit* **δέ**) 28 33 565 700 892 (1009 **ποιῶσιν**) 1010 1071 1079 (1195 **ἅ** *for* **τί**) 1216 (1230 1253 **Ἰησοῦς ἐσταυρωμένος ἔλεγεν**) 1242 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{aur,b,c,e,f,ff^2,l,r^1}$ vg syr$^{(c),p,(h,hmg),pal}$ cop$^{bo^{mss}}$ arm eth geo Hegesippus Marcion Diatessaron$^{a,e^{arm},i,n}$ Justin Irenaeus^{lat} Clement Origen^{lat} Ps-Clement Eusebius Eusebian Canons Ambrosiaster Hilary Basil Apostolic Constitutions Ambrose Chrysostom Jerome Augustine Theodoret John-Damascus // *include* **ὁ δέ...ποιοῦσιν.** *with asterisks* E // *omit* 𝔭^{75} ℵ$^{a\,vid}$ B D* W Θ 0124 1241 it^{a,d} syr^{s} cop$^{sa,bo^{mss}}$ Cyril

[6] **38** {B} **ἐπ᾽ αὐτῷ** 𝔭^{75} ℵ^{a} B L 0124 1241 cop^{sa,bo} // **ἐπ᾽ αὐτῷ γεγραμμένη** C* // **γεγραμμένη ἐπ᾽ αὐτῷ** it^{e} (syr^{c,s}) // **γεγραμμένη ἐπ᾽ αὐτῷ γράμμασιν ἑλληνικοῖς καὶ ῥωμαϊκοῖς καὶ ἑβραϊκοῖς** (*see* Jn 19.20) C^{3} K W Δ Θ Π 0117 0250 f^{1} 28 565 700 892 1009 1010 1071 1079 1195 1216 (1242* *omit* **ἐπ᾽ αὐτῷ**) 1242^{c} (1253 *omit* **γράμμασιν** *and first* **καί**) 1344 1365 1546 1646 2148 2174 *Byz Lect* (l^{60} **ἐπ᾽ αὐτῶν γράμμασιν ἑβραϊκοῖς, ἑλλινηκοῖς, καὶ ῥωμαϊκοῖς**) (l^{70} *omit* **καὶ ἑβραϊκοῖς**) it$^{aur,(c),e,f,ff^2,l,r^1}$ vg^{cl} syr^{p,h} arm eth geo Acts of Pilate Cyril // **ἐπιγεγραμμένη ἐπ᾽ αὐτῷ γράμμασιν ἑλληνικοῖς καὶ ῥωμαϊκοῖς καὶ ἑβραϊκοῖς** (*see* Jn 19.20) A (D *omit* **καί** *and* **καί**) (l^{960} *omit* **καὶ ἑβραϊκοῖς**) it^{b,d,q} vg^{ww} // **ἐπ᾽ αὐτῷ γεγραμμένη γράμμασιν ἑλληνικοῖς καὶ ῥωμαϊκοῖς καὶ ἑβραϊκοῖς** (*see* Jn 19.20) X Ψ f^{13} 33 1230 // **ἐπ᾽ αὐτῷ γράμμασιν ἑλληνικοῖς ῥωμαϊκοῖς ἑβραϊκοῖς** (*see* Jn 19.20) ℵ^{*,b} cop$^{bo^{mss}}$

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[b] [b] **35** *b* none, *b* none: Bov Nes BF^{2} TT Zür Seg // *b* none, *b* minor: WH RV ASV RSV NEB Jer // *b* minor, *b* none: Luth // different text: TR AV

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33 ἐσταύρωσαν...ἀριστερῶν Is 53.12 **34 Πάτερ...ποιοῦσιν** Is 53.12; Mt 5.44; Ac 7.60 **διαμεριζόμενοι...κλῆρον** Ps 22.18 **35–36 εἱστήκει...στρατιῶται** Ps 22.7-8 **36 ὄξος... αὐτῷ** Ps 69.21

UMI

39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει
αὐτὸν λέγων, Οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτὸν καὶ 1:60
ἡμᾶς. 40 ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη, 3:11; 3:18
Οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
41 καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· 3:8; 6:38
οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν. 42 καὶ
ἔλεγεν, Ἰησοῦ, μνήσθητί μου ὅταν ~~ἔλθῃς ἐν~~ τῇ βασιλείᾳ[7] 3:7; 1:54; [2:51]
σου. 43 καὶ εἶπεν αὐτῷ, Ἀμήν σοι λέγω, σήμερον μετ' 1:18; 2:11; 11:7; [2:51]
ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

The Death of Jesus

(Mt 27.45–56; Mk 15.33–41; Jn 19.28–30)

44 Καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη ~~καὶ σκότος ἐγένετο~~ 3:23/3:23; [4:25]
~~ἐφ' ὅλην τὴν γῆν~~ ἕως ὥρας ἐνάτης 45 τοῦ ἡλίου ἐκλιπόντος[8], 3:1
ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.
46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, 4:33; 1:42
εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου· τοῦτο δὲ
εἰπὼν ἐξέπνευσεν. 47 ~~Ἰδὼν~~ δὲ ὁ ἑκατοντάρχης ~~τὸ γενόμενον~~ 2:15; [8:34]
ἐδόξαζεν τὸν θεὸν λέγων, Ὄντως ὁ ἄνθρωπος 2:20
οὗτος δίκαιος ἦν. 48 καὶ πάντες οἱ συμπαραγενόμενοι

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[7] **42** {C} ἐν τῇ βασιλείᾳ ℵ A C K W X Δ Θ Π Ψ 0117 0124 f^{1} f^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it^{a,b,q} syr^{c,s,p,h,pal} cop^{sa,bo} arm? geo Origen Eusebius Chrysostom // εἰς τὴν βασιλείαν $\mathfrak{p}^{75}$ B L it$^{aur,c,e,f,ff^{2},l,r^{1}}$ vg arm? Origen^{lat} Hilary // ἐν τῇ ἡμέρᾳ τῆς ἐλεύσεως (*for* ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ) D (it^{d} *in die adventus*)

[8] **45** {B} τοῦ ἡλίου ἐκλιπόντος $\mathfrak{p}^{75*}$ ℵ C^{*vid} L 0124 syr^{hmg} geo? Origen^{gr,lat} Cyril-Jerusalem // τοῦ ἡλίου ἐκλείποντος $\mathfrak{p}^{75c}$ B $l^{10,12,70,185pt,211pt,299,303,950pt,1127pt}$ (cop^{sa,bomss} τοῦ δέ) cop^{bo} // καὶ ἐσκοτίσθη ὁ ἥλιος A C^{3} K W X Δ Θ Π Ψ 0117 f^{1} f^{13} 28 565 700 892 1009 1010 1071 1079 1195^{mg} 1216 1230 1241 1242 1253 1344 1546 1646 2148 2174 *Byz* $l^{60,69,70,76,80,184,185pt,211pt,547,883,950pt,1127pt,1579}$ it$^{(a),aur,(b),(c),(e),f,ff^{2},l,q}$ vg syr^{c,s,p,pal} arm *omit* καί) eth Marcion (Diatessaron^{syr} *omit* καί) Origen^{lat} mss$^{acc. to Origen}$ // ἐσκοτίσθη δὲ ὁ ἥλιος D it^{d} geo? // τοῦ ἡλίου σκοτισθέντος syr^{h} geo? // τοῦ ἡλίου ἐκλιπόντος καὶ ἐσκοτίσθη ὁ ἥλιος C^{2vid} 1365 // *omit* 33 1195*

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42 ὅταν ἔλθῃς...σου Mt 16.28 **44–45** ὡσεὶ...ἐκλιπόντος Am 8.9 **45** τὸ καταπέτασμα τοῦ ναοῦ Ex 26.31–33; 36.35 **46** εἰς χεῖρας...μου Ps 31.5 (Ac 7.59)

ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, ~~θεωρήσαντες τὰ γενόμενα~~, 2:15; [8:34]
~~τύπτοντες τὰ στήθη~~ ὑπέστρεφον. **49** εἱστήκεισαν δὲ [18:13]
πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ
συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

The Burial of Jesus

(Mt 27.57–61; Mk 15.42–47; Jn 19.38–42)

50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ βουλευτὴς ὑπάρχων 1:20; 5:8; 8:3
[καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος **51** — οὗτος οὐκ ἦν 5:8; 1:7
συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν —
ἀπὸ Ἁριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο 2:25
τὴν βασιλείαν τοῦ θεοῦ, **52** οὗτος προσελθὼν τῷ Πιλάτῳ 4:43
ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ, **53** καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ 1:66
~~οὗ οὐκ ἦν~~ οὐδεὶς οὔπω ~~κείμενος~~. **54** καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσκεν. **55** Κατακολουθήσασαι 4:16; 4:2; [4:17]
δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς 8:3; 1:7
Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη 1:66; 8:47/1:23
τὸ σῶμα αὐτοῦ, **56** ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα 1:56
καὶ μύρα.

The Resurrection of Jesus

(Mt 28.1–10; Mk 16.1–8; Jn 20.1–10)

Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν,
24 τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ
μνῆμα ἦλθον φέρουσαι ἃ ἡτοίμασαν ἀρώματα. **2** εὗρον δὲ 6:38
τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, **3** εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα τοῦ [κυρίου] Ἰησοῦ[1].

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[1] **3** {D} τοῦ κυρίου Ἰησοῦ $\mathfrak{p}^{75}$ ℵ A B C K L W X Δ Θ Π Ψ 0124 f^1 f^{13} 28 33 565 700 892 1009 1010 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* it$^{\text{aur, c, f, q}}$ vg syr$^{\text{h, pal}}$ cop$^{\text{sa, bo}}$ arm eth geo Eusebius$^{1/2}$ // τοῦ Ἰησοῦ 1071 1241 syr$^{\text{c, s, p}}$ cop$^{\text{sa}^{\text{ms}}, \text{bo}^{\text{ms}}}$ // *omit* D it$^{\text{a, b, d, e, ff}^2, \text{l, r}^1}$ Eusebius$^{1/2}$

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48 τύπτοντες τὰ στήθη Lk 18.13 **49** εἱστήκεισαν...μακρόθεν Ps 38.11; 88.8 γυναῖκες ...Γαλιλαίας Lk 8.2; 23.55 **51** προσεδέχετο...θεοῦ Lk 2.25, 38 **53** οὗ...κείμενος Lk 19.30 **55** γυναῖκες...αὐτῷ Lk 8.2; 23.49 **56** τὸ μὲν...ἐντολήν Ex 12.16; 20.10; Dt 5.14

24 **1** τῇ δὲ...σαββάτων Jn 20.19; Ac 20.7; 1 Cor 16.2

4 καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ 1:23; 1:20
ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ. 5:8; 2:9
5 ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν 3:1
τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτάς, Τί ζητεῖτε
τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 οὐκ ἔστιν ὧδε, ἀλλὰ
ἠγέρθη.[2] μνήσθητε ~~ὡς ἐλάλησεν~~ ὑμῖν ἔτι ὢν ἐν τῇ 1:54; 1:23/6:4; 1:15; [1:55]
Γαλιλαίᾳ, 7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι
εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 8 καὶ ἐμνήσθησαν 1:39; 1:54
τῶν ῥημάτων αὐτοῦ, 9 καὶ ὑποστρέψασαι ἀπὸ τοῦ 1:37; 1:56
μνημείου[3] ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ 7:18
πᾶσιν τοῖς λοιποῖς. 10 ἦσαν δὲ[4] ἡ Μαγδαληνὴ Μαρία 1:6
καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου· καὶ αἱ λοιπαὶ σὺν 1:56
αὐταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. 11 καὶ 3:7; 9:10
ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, 1:15; 1:37/9:45
καὶ ἠπίστουν αὐταῖς. 12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν 1:39
ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα·
καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.[5]

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[2] **6** {D} *οὐκ ἔστιν ὧδε, ἀλλὰ* (*or* *ἀλλ'*) *ἠγέρθη.* $\mathfrak{p}^{75}$ ℵ A B C^{3} K L (W *ἀνέστη*) X Δ Θ Π Ψ 063 0124 *f*^{1} *f*^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz* *Lect* it$^{aur, f, q}$ vg syr$^{c, s, h, pal}$ cop$^{sa, bo}$ arm (eth) geo$^{1, A}$ // *οὐκ ἔστιν ὧδε· ἠγέρθη.* C* syr^{p} cop$^{bo^{ms}}$ Diatessaron Epiphanius // *ἠγέρθη.* Marcion // *ἠγέρθη ἐκ νεκρῶν.* it^{c} // *omit* D it$^{a, b, d, e, ff^{2}, l, r^{1}}$ geo^{B}

[3] **9** {D} *ἀπὸ τοῦ μνημείου* $\mathfrak{p}^{75}$ ℵ A B K L W X Δ Θ Π Ψ 063 0124 *f*^{1} *f*^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz* *Lect* it$^{aur, f, q}$ vg syr$^{c, s, p, h, pal}$ cop$^{sa, bo}$ eth Tertullian Eusebius Cyril // *omit* D it$^{a, b, c, d, e, ff^{2}, l, r^{1}}$ arm geo

[4] **10** {C} *ἦσαν δέ* $\mathfrak{p}^{75}$ ℵ B L X Δ Θ 0124 *f*^{13} 28 33 565 700 892 1009 1071 1079 1195^{mg} 1230 1242^{c} 1253 1344 1546 1646 2148 *Byz* it^{c} syr$^{p, h}$ cop$^{bo^{mss}}$ arm geo (Diatessaron) Eusebius // *ἦν δέ* K Π Ψ *f*^{1} 1365 2174 it$^{a, aur, b, f, ff^{2}, l, q, r^{1}}$ vg cop$^{sa, bo^{mss}}$ Cyril // *omit* A D W 1010 1195* 1216 1241 1242* *Lect* it$^{d, e}$ syr$^{c, s, h\ with\ *}$ eth

[5] **12** {D} *include verse 12* (*see* Jn 20.3, 5, 6, 10) $\mathfrak{p}^{75}$ ℵ A B K L W X Δ Θ Π Ψ 063 079 0124 *f*^{1} *f*^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216

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4 **καὶ ἰδοὺ...ἀστραπτούσῃ** 2 Macc 3.26; Ac 1.10 **5** **ἐμφόβων...αὐτῶν** Lk 2.9 **7** **τὸν υἱὸν...ἀναστῆναι** Mt 16.21; 17.22–23; 20.18–19; Mk 8.31; 9.31; 10.33–34; Lk 9.22; 17.25; 18.32–33; Ac 17.3 **8** **ἐμνήσθησαν...αὐτοῦ** Jn 2.22 **10** **Μαγδαληνὴ...αὐταῖς** Lk 8.2–3

UMI

The Walk to Emmaus
(Mk 16.12–13)

13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν 1:20; 11:5; 13:1; 1:5
πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα[6] 1:6 / 1:39
ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαοῦς, 14 καὶ αὐτοὶ 1:17
ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων 2:15
τούτων. 15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν 1:23
καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς, 16 οἱ 3:23
δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. 1:74; 4:42
17 εἶπεν δὲ πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε 1:13
πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν 2:15
σκυθρωποί. 18 ἀποκριθεὶς δὲ εἷς ὀνόματι Κλεοπᾶς εἶπεν 3:11; 5:3
πρὸς αὐτόν, Σὺ μόνος παροικεῖς Ἰερουσαλὴμ καὶ οὐκ
ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; 2:15; 1:15
19 καὶ εἶπεν αὐτοῖς, Ποῖα; οἱ δὲ εἶπαν αὐτῷ, Τὰ περὶ 1:18; 2:39
Ἰησοῦ τοῦ Ναζαρηνοῦ[7], ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς 5:8
ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ 1:10 / 1:10
λαοῦ, 20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ 2:16
ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 14:1
21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι
τὸν Ἰσραήλ· ἀλλά γε καὶ σὺν πᾶσιν τούτοις τρίτην 1:56

1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* l^{185m} it$^{aur,c,f,ff^2}$ vg syr$^{c,s,p,h,pal^{mss}}$ cop^{sa,bo} arm eth geo Eusebius$^{1/2}$ Cyril // *omit verse 12* D it$^{a,b,d,e,l,r^1}$ syr$^{pal^{mss}}$ Marcion Diatessaron Eusebius$^{1/2}$

[6] **13** {B} **ἑξήκοντα** 𝔓^{75} A B D K^2 L W X Δ Ψ 063 0124 f^1 f^{13} 28 33^{vid} 565 700 892 1009 1010 1071 1079^c 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* l^{185m} it$^{a,aur,b,c,d,f,ff^2,l}$ vg syr^{c,s,p,h} cop^{sa,bo} eth geo // **ἑκατὸν ἑξήκοντα** ℵ K* Θ Π 079^{vid} 1079* syr^{pal} arm Eusebius Jerome Sozomen // **ἑπτά** it^e

[7] **19** {C} **Ναζαρηνοῦ** 𝔓^{75} ℵ B L 079 0124 it$^{a,aur,c,e,f,r^1}$ vg cop$^{bo?}$ Origen // **Ναζωραίου** A D K P W X Δ Θ Π Ψ 063 f^1 f^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* l^{185m} it$^{b,d,ff^2,l}$ syr^{c,s,p,h,pal} cop$^{sa,(bo?)}$ arm geo Origen

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15 Mt 18.20; Mk 16.12 **19** Ἰησοῦ...προφήτης Mt 21.11 **21** ὁ μέλλων...Ἰσραήλ Lk 1.68; 2.38

ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο. 22 ἀλλὰ καὶ 4:1; 7:45
γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς·[a] γενόμεναι ὀρ- 7:2
θριναὶ ἐπὶ τὸ μνημεῖον[a] 23 καὶ μὴ εὑροῦσαι τὸ σῶμα
αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι,
οἳ λέγουσιν αὐτὸν ζῆν. 24 ~~καὶ ἀπῆλθόν~~ τινες τῶν σὺν 1:56; [19:32]
ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ ~~εὗρον οὕτως καθὼς~~ καὶ αἱ 1:2 ; [12:43]
γυναῖκες ~~εἶπον~~, αὐτὸν δὲ οὐκ εἶδον. 25 καὶ αὐτὸς εἶπεν 3:23; 1:18
πρὸς αὐτούς, Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ 1:74
πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· 26 οὐχὶ 6:38; 1:60
ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν
δόξαν αὐτοῦ; 27 καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ 23:5
πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις
ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. 2:39

28 Καὶ ἤγγισαν εἰς τὴν κώμην ~~οὗ ἐπορεύοντο~~, καὶ 1:6; 4:16; [4:17]
αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι. 29 καὶ 3:23
παρεβιάσαντο αὐτὸν λέγοντες, Μεῖνον μεθ' ἡμῶν, ὅτι
πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα. καὶ
εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς. 30 καὶ ἐγένετο ἐν τῷ 1:74; 1:56; 1:23
κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλό- 1:42
γησεν καὶ κλάσας ἐπεδίδου αὐτοῖς· 31 αὐτῶν δὲ διη-
νοίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς 3:23
ἄφαντος ἐγένετο ἀπ' αὐτῶν. 32 καὶ εἶπαν πρὸς ἀλλήλους, 1:18; 2:15
Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ~~ὡς ἐλάλει~~ 1:60; 1:23; [1:55]
ἡμῖν[8] ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς; 33 καὶ

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[8] 32 {C} ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ℵ (A ἐλάλησεν) (K ἐλάλη) L P W X Δ Θ Π Ψ 0196 *f*^{1} *f*^{13} 28 33 565 700 892 1010^{mg} 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* *l*^{185m} (*l*^{211m} ὑμῖν...ὑμῖν) it^{f} syr^{p,h,pal} cop^{sa,bo} arm eth Diatessaron Origen^{gr,lat} // ὡς ἐλάλει ἡμῖν 𝔭^{75} B D it^{d} geo Origen // ἐν ἡμῖν ὡς ἐλάλει it^{aur} vg // ἐν ἡμῖν *l*^{60} it^{a,b,ff2,l,r1} // *omit* it^{c,e} syr^{c,s}

[a] [a] 22 *a* major, *a* none: RSV TT Zür Seg // *a* major, *a* minor: NEB Luth Jer // *a* minor, *a* none: WH // *a* minor, *a* major: TR AV RV ASV // *a* minor, *a* minor: Bov Nes BF²

22-23 Mt 28.1-8; Mk 16.1-8; Lk 24.1-11 **24** Jn 20.3-8 **25** πᾶσιν...προφῆται Lk 24.44 **26** ταῦτα...Χριστόν Mt 16.21; Mk 8.31; Lk 9.22; 17.25; Ac 17.3 εἰσελθεῖν...αὐτοῦ Jn 7.39; 12.16, 23; 13.31-32; 17.1, 5; Ac 3.13 **27** Dt 18.15; Ps 22.1-18; Is 53; Lk 24.44 **30** Lk 22.19

ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλήμ, καὶ 1:32; 13:1; 1:56
εὗρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, 1:56
34 λέγοντας ὅτι[b] ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. 1:25
35 καὶ αὐτοὶ ἐξηγοῦντο ~~τὰ ἐν τῇ ὁδῷ~~ καὶ ὡς ἐγνώσθη 2:50; 2:39; 8:47/1:23/6:4;
αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου. [6:41]

The Appearance to the Disciples

(Mt 28.16–20; Mk 16.14–18; Jn 20.19–23; Ac 1.6–8)

36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ 3:1
αὐτῶν καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν[9]. 37 πτοηθέντες 1:79
δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. 38 καὶ 1:18
εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ 2:35
ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; 39 ἴδετε τὰς
χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός·
ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα
οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα. 40 καὶ τοῦτο 1:2
εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.[10] 41 ~~ἔτι~~ 1:15
~~δὲ ἀπιστούντων αὐτῶν~~ ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων 3:1; [8:49]
εἶπεν αὐτοῖς, Ἔχετέ τι βρώσιμον ἐνθάδε; 42 οἱ δὲ 7:2
ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος[11]· 43 καὶ λαβὼν
ἐνώπιον αὐτῶν ἔφαγεν. 1:15

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[9] **36** {D} *καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν* (*see* Jn 20.19, 26) 𝔭^{75} ℵ A B K L X Δ Θ Π Ψ *f*^{1} *f*^{13} (28 *εἶπεν for* λέγει) 33 565 700 892 1009 1010 1071 1079 1195 1216 1242 1344 1365 1546 1646 2148 2174 *Byz Lect* *l*^{185m} syr^{c,s} cop^{sa,bo} Eusebius Chrysostom Augustine Cyril // *καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν· ἐγώ εἰμι, μὴ φοβεῖσθε* P 1230 1241 1253 it^{aur,c,f} vg syr^{p,h,pal} cop$^{bo mss}$ arm eth geo Diatessaron^{a,i,n} Ambrose Augustine // *καὶ λέγει αὐτοῖς, Ἐγώ εἰμι, μὴ φοβεῖσθε· εἰρήνη ὑμῖν* W // *omit* D it$^{a,b,d,e,ff^2,l,r^1}$

[10] **40** {D} *include verse 40* (*see* Jn 20.20) 𝔭^{75} ℵ A B K L W X Δ Θ Π Ψ *f*^{1} *f*^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* *l*^{185m} it^{aur,c,f,q} vg syr^{p,h,pal} cop^{sa,bo} arm geo Eusebius Athanasius Chrysostom Cyril John-Damascus // *omit verse 40* D it$^{a,b,d,e,ff^2,l,r^1}$ syr^{c,s} Marcion

[11] **42** {B} *μέρος* 𝔭^{75} ℵ A B D L W Π 1079 it^{d,e} syr^{s} cop$^{sa,bo mss}$ Clement

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[b] **34** *b* indirect: WH Bov Nes? BF^{2} TT // *b* direct: TR Nes? AV RV ASV RSV NEB Zür Luth Jer Seg

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34 1 Cor 15.4–5 **36** *αὐτὸς ἔστη...αὐτῶν* 1 Cor 15.5 **37** Mt 14.26 **41** *Ἔχετε... βρώσιμον* Jn 21.5 **42** Jn 21.9–10

44 Εἶπεν δὲ πρὸς αὐτούς, Οὗτοι οἱ λόγοι μου οὓς 1:13
ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι[c] δεῖ πληρωθῆναι 1:56
~~πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως~~ καὶ τοῖς [10:26]
προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. 45 τότε διήνοιξεν
αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς. 46[d] καὶ εἶπεν 1:73; 1:38
αὐτοῖς [d]ὅτι[e] Οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ 1:25; 1:25
ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 47 καὶ κηρυχθῆναι 1:39
ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ[12] ἄφεσιν ἁμαρτιῶν
εἰς πάντα τὰ ἔθνη —[f] ἀρξάμενοι[13] ἀπὸ Ἰερουσαλήμ·[f] 23:5
48 ὑμεῖς μάρτυρες τούτων. 49 καὶ [ἰδοὺ] ἐγὼ[14] ἀπο- 1:20
στέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς

Origen Eusebius Athanasius Epiphanius Cyril // **μέρος καὶ ἀπὸ μελισσίου κηρίου** K Δ Ψ f^1 28 33 565 700 892 1009 1010 1071 1195* 1230 1241 1253 1344 1646 2148 2174 (1216 l^{60} **μέρους**) *Byz Lect* l^{185m} syr$^{c,p,h\ with\ *,pal}$ cop^{bo} arm eth geo? Justin Diatessaron Athanasius Augustine Cyril Proclus // **μέρος καὶ ἀπὸ μελισσίου κηρίον** X Θ f^{13} 1195^{mg} 1242 1365 1546 it$^{(a),aur,(b),(c),f,ff^2,l,(q),r^1}$ vg geo? Cyril-Jerusalem

[12] **47** {D} **καί** A C D K L W X Δ Θ Π Ψ 063 f^1 f^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* l^{185m} it$^{a,aur,b,c,d,e,f,ff^2,l,q,r^1}$ vg syr^{s,h,pal} arm eth geo Cyprian Eusebius // **εἰς** $\mathfrak{p}^{75}$ ℵ B syr^p cop^{sa,bo} Diatessaron$^{a,(i),v}$

[13] **47** {C} **ἀρξάμενοι** ℵ B C* L X 33 1230 1253 cop^{sa,bo} arm eth geo^2 // **ἀρξαμένων** D Δ^2 it$^{aur,b,(d),f,ff^2,q}$ vg Diatessaron^f // **ἀρξάμενον** $\mathfrak{p}^{75}$ A C^3 K W Δ* Π 063 f^1 f^{13} 28 700 892 1009 1010 1079 1195 1216 1241 1242 1344 1365 1546 1646 2148 2174 *Byz Lect* l^{185m} syr^{s,p,h,pal} Diatessaron // **ἀρξάμενος** Θ Ψ 565 1071 $l^{36,47,80}$ // **ἀρξάμενον** *or* **ἀρξάμενος** it$^{a,c,e,l,r^1}$ geo^1

[14] **49** {C} **καὶ ἰδοὺ ἐγώ** A B C K X Δ Θ Π Ψ 063 f^{13} 28 565 700 892 1009 1010 1071 1195 1216 1241 1242 1344 1365 1646 2148 2174 *Byz Lect* l^{185m} it^{f,q} syr^{h,pal} arm eth geo // **κἀγώ** ($\mathfrak{p}^{75}$ D **καὶ ἐγώ**) ℵ L 33 1230 1253 it$^{a,aur,b,c,d,e,ff^2,l,r^1}$ vg syr^{s,p} cop^{sa,bo} Diatessaron^{a,i,n} Augustine // **καὶ ἐγὼ ἰδού** W f^1 1079 1546

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[c] **44** *c* indirect: TR WH Bov Nes BF^2 AV RV ASV RSV NEB TT // *c* direct: Zür Luth Jer Seg

[d d] **45–46** *d* number 46, *d* no number: TR^{ed} WH? Nes BF^2 AV RV ASV RSV NEB? TT Zür Luth Jer Seg // *d* no number, *d* number 46: TR^{ed} WH? Bov NEB?

[e] **46** *e* direct: TR Nes? BF^2 AV RV ASV RSV NEB TT Zür Luth Jer Seg // *e* indirect: WH Bov Nes?

[f f] **47** *f* dash, *f* major: WH Bov Nes BF^2 // *f* major, *f* minor: (WH^{mg}) RV^{mg} ASV^{mg} (RSV^{mg}) NEB (Luth) // *f* minor, *f* major: RV ASV RSV TT Zür Jer Seg // *f* dash, *f* minor // different text: TR AV

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44 **δεῖ...ἐμοῦ** Lk 18.31; 24.27 **46** **Οὕτως...Χριστόν** Is 53 **ἀναστῆναι...ἡμέρᾳ** Ho 6.2 **47** **κηρυχθῆναι...ἔθνη** 1 Tm 3.16 **48** Jn 15.27; Ac 1.8 **49** Jn 14.16; 15.26; 16.7; Ac 1.4

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δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους 4:20
δύναμιν.

The Ascension of Jesus

(Mk 16.19–20; Ac 1.9–11)

50 Ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν,
καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. **51** καὶ 6:20; 1:23
ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν 1:42
καὶ ἀνεφέρετο εἰς τὸν οὐρανόν[15]. **52** καὶ αὐτοὶ προσκυ- 2:50
νήσαντες αὐτὸν[16] ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ 1:56
χαρᾶς μεγάλης, **53** καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ 1:42
εὐλογοῦντες[17] τὸν θεόν.[18] 1:42

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[15] **51** {D} *καὶ ἀνεφέρετο εἰς τὸν οὐρανόν* $\mathfrak{p}^{75}$ א^{c} A B C K L W X Δ Θ Π Ψ 063 f^{1} f^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* l^{185m} it$^{aur,e,f,q,(r1)}$ vg syr^{p,h,pal} cop^{sa,bo} arm geo^{2} Diatessaron Augustine$^{2/3}$ Cyril Cosmos // *omit* א* D it^{a,b,d,e,ff2,l} (syr^{s}) geo^{1} Augustine$^{1/3}$

[16] **52** {D} *προσκυνήσαντες αὐτόν* $\mathfrak{p}^{75}$ א A B C K L W X Δ Θ Π Ψ 063 f^{1} f^{13} 28 33 565 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1365 1546 1646 2148 2174 *Byz Lect* l^{185m} it^{aur,f,q} syr^{p,h,pal} cop^{sa,bo} arm geo // *προσκυνήσαντες* 700 1253 1344 it^{c} vg // *omit* D it^{a,b,d,e,ff2,l} syr^{s} Augustine

[17] **53** {C} *εὐλογοῦντες* $\mathfrak{p}^{75}$ א B C* L syr^{s,pal} cop^{sa,bo} geo // *αἰνοῦντες* D it^{a,b,d,e,ff2,l,r1} Augustine // *αἰνοῦντες καὶ εὐλογοῦντες* A C^{2} K W X Δ Θ Π Ψ 063 f^{1} f^{13} 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 *Byz Lect* l^{185m} it^{aur,c,f,q} vg syr^{p,h} arm Diatessaron // *εὐλογοῦντες καὶ αἰνοῦντες* eth

[18] **53** {B} *θεόν.* $\mathfrak{p}^{75}$ א C* D L W Π* f^{1} 33 1079 1365* *Lect* l^{70pt} it$^{a,aur,b,d,e,ff2,(q)}$ syr^{s,pal} cop^{sa,bo} arm geo^{1} Augustine // *θεόν. ἀμήν.* A B C^{2} K X Δ Θ Π^{2} Ψ 063 f^{13} 28 565 700 892 1009 1010 1071 1195 1216 1230 1241 1242 1253 1344 1365^{c} 1546 1646 2148 2174 *Byz* $l^{60,69,70pt,76,185m,211,1127}$ it^{c,f,l,r1} vg syr^{p,h} cop$^{bo mss}$ eth Diatessaron

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51 Ac 1.9 **52** *ὑπέστρεψαν εἰς Ἰερουσαλήμ* Ac 1.12 *χαρᾶς μεγάλης* Jn 14.28; 16.22

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ABBREVIATIONS

(Additional)

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THE INDEX

The index has 3 parts. Part A lists the linguistic usages of Luke, Part B the linguistic usages of Luke's 'other source-material' and Part C the other noteworthy phenomena.

In parts A and B asterisks have been used to convey two kinds of information. An asterisk placed before the word or before the description of a phenomenon in Part A indicates that the usage may not be considered valid by those working under the two-document hypothesis. Asterisks placed after the page numbers indicate the evaluatory phrases that have been used in the study - *** indicating a 'certain' usage, ** indicating a 'probable' usage and * indicating a 'likely' usage. The further refinements used in the study are not indicated in the index. The 'general usages' also have not been included in the index.

The letters A/B placed after the number indicate that the phenomenon may also be a linguistic usage of the other category. The reader should refer to the other list also. If a word occurs in more than one list, this also has been indicated as appropriate.

UMI

A. Linguistic Usages of Luke.

ἅγιον: see πνεῦμα
ἅγω: 35***
*αἴρω: 36***
ἀκάθαρτος: see πνεῦμα
ἀλλήλων: 201*** / πρὸς ἀλλήλους 202***
ἅν: + optative 101***
ἀναπίπτω: 91*
ἀνήρ: 167*** / see also B, C.
ἅνθρωπος: vocative 168* / see also τις / see also B, C.
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